YOGA OF THE PLANETS

THEIR MANTRAS AND PHILOSOPHY

Andrew Foss, PhD

Bonus: Secrets of Vimshottari Dasha

Artwork by Pieter Weltefrede

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DEDICATION

I dedicate this book to my late parents, Group Captain Patrick Shaw Foss, OBE, and Mrs Margaret Scott Foss who looked after us with every care and kindness. They set a standard of selfless dedication to a higher cause, which I have tried to follow in my life.

Sources and Acknowledgements

While these lists of mantras are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source reference, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. In a few places, where I felt that both versions of a name were of particular interest, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukāmbika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pandits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

The colour work on the cover and the artwork of the Grahas inside was done by **Pieter Weltevrede**. He is recognized and supported by the Dutch government as a Master Artist and is acclaimed internationally with hundreds of exquisite paintings of Gods and Goddesses, Yantras and Maṇḍalas. He studied with the great master Harish Johari and Johari's art teacher, Master Chandra Bal, and Suresh Johari. The wash painting technique used by Pieter has both watercolor and tempera. This involves the colors of each painting being largely washed off and repainted several times before it is considered done. That creates a very special effect, where the light softly radiates from within the deity or yantra. He tours annually in India, Europe and the USA exhibiting his art and giving painting workshops.[1]

Many people helped me with editing and proofreading and I thank them all. Especially, I want to thank my wife Susie for her considerable assistance and all my family for their love and support.

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[1] Please visit https://www.facebook.com/PieterWeltevredeSacredArtist.

How this Book will Help You

This book has many uses. In itself, it is a meditation. You can enjoy and benefit without any special prior knowledge. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

This book contains the traditional lists of 108 mantras for each of the nine Vedic planets. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namaḥ' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses[2]. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart. A few mantras have more challenging meanings, for example, several in the Rāhu Chapter.

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[2] Audio of this is being provided separately, please visit **YogaOfThePlanets.com** for more information.

These are best contemplated rather than being used individually for repetition. If any mantra appeals to you, it can be just as useful as the ones calculated using the next chapter. Some are just particularly sweet.

If chanting one or a set of mantras, I suggest you start with

om gaṁ gaṇapataye namaḥ

to invoke the pure state of mind and end with

om śāntiḥ śāntiḥ śāntiḥ

meaning 'Om peace, peace, peace'.

FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason there are 108 mantras for the planets as well as such lists for the deities is that the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a newborn child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on one's chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on more advanced applications can be found later in the book. Here, we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the section Caveat near the end of this chapter.

METHOD ONE, THE RANDOM NUMBER

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another.

For example, if you are a Yoga teacher whose student wants a mantra or someone sharing a mantra with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust to the desired range by subtracting 108. In this example, 139 – 108 = 31. Of course, you can use many alternate ways of getting a number.

My astrological software Shri Jyoti Star[3] gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on YogaOfThePlanets.com).

Method Two, Using the Astrological Chart

The following is how to find the number for your natal Sun (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see YogaOfThePlanets.com) but it is

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[3] VedicSoftware.com

easy to do it by hand if one has the planet position. Examples are given below.

In the following table, look up the planet position and find the number. For example, suppose the planet is at Virgo 5 degrees. 5^0 is between $3^020'$ and $6^040'$ so look in the second column of numbers under $6^040'$ in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Sun, the mantra for 47 is 'om śāntāya namaḥ', which means the peaceful one.

	Degrees up to								
Sign	3^0 20'	6^0 40'	10^0	13^0 20'	16^0 40'	20^0	23^0 20'	26^0 40'	30^0
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the

beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view. There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra(s) we get from this count may help our health but if one feels sick one should always consult a medical professional. There is more about health applications in the chapter *Advanced Mantra Selection from the Astrological Chart.*

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Jupiter Sun cycle and subcycle. That means you are in the major cycle of Jupiter and the minor cycle of the Sun (called a Bhukti). In this example, one can count from Jupiter to the Sun and use the mantra from the Sun list.

For example, let us find the mantra for the Sun from the perspective of the Moon. Let us suppose the Moon is at 8°10' Leo and the Sun is at 4°30' Sagittarius. First find the number for the Moon from the table as we did above, which is 39, and then the number for the Sun from the table which is 74, as 4°30' is greater than 3°20' and less than 6°40'. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Sun. We add 1 because if both planets have the same number, the answer has to be 1. There is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important. If you are a serious student of Vedic Astrology, you can also read the chapter on *Advanced Mantra Selection* near the end of the book. Please note the section Caveat below.

The Astrological Houses

In various places in this book you will find reference to houses or places from some important personal markers such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac: Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second and so on until we get to Aries which is the twelfth. One only

has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

Caveat

Generally, reciting mantras is safe and healthy. However, as a rule, those with any mental health issues should only do mantras under expert supervision. If one is attending a mental health practitioner, consult them before starting any mantra practice.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in this chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

THE JOURNEY

On March 3rd, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shrī Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shrī Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is

possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success. There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the Shrī Vidyā and the Shrī Chakra. The great sage and teacher Adi Shankarāchārya installed a Shrī Chakra under the deity in the Mookāmbikā temple. After some time in Kollur, I came to know that he also installed a Shrī Chakra at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the Grahas (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied Jyotisha with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing Jyotisha together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for Shivarātri in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the Arti (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore

without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on Shivarātri. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction but perhaps I or the time was not ripe before now. This year (2015) marks the 20th year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikoṇa, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

Notes on Pronunciation from the Transliteration

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'ḥ' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 'ś' with an acute accent is like 'sh'. For example, 'śukraḥ' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is learnsanskrit.org.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः
om gaṁ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्च।
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्ति करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ śānti karā bhavantu ||

Salutations to the Lord of Hosts

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.



Sūrya, the Sun

SŪRYA, THE SUN

ॐ अरुणाय नमः
om aruṇāya namaḥ

1. Salutations to the dawn.

Aruṇa is the dawn, the colour of the dawn and is the charioteer of the Sun. Naturally the hymn to the Sun starts with the remembrance of his first appearance. This also brings the memory of the first light of the awakening of the soul or Atman that the Sun represents. Throughout the names, the inner value of life is constantly alluded to. While the names have much of astrology and the mundane in them, the main focus is the evolution of higher consciousness.

Aruṇa is portrayed as the charioteer of the Sun because the dawn precedes the Sun. The light that appears before the first rays of the Sun and breaks over the horizon is the precursor to the sunlight, but it is also sunlight. The consciousness of the soul, even not yet awakened, is still consciousness and it manifests in our will and is symbolized in the one holding the reins of the chariot. In the awakened state, consciousness is the witness of the activities of the world. What is that witness? This is the ultimate question, or at least a key part of it. If we know the answer, then we know the One that is our very Self.

In the Vedic terminology, the soul is called the Atman, while God is called the Paramātman or, literally, the Supreme Soul. When the individual soul knows its essence to be the Supreme Soul, then it becomes the witness of the active elements of the world such as the intellect, the mind and the senses. Later it revels in knowing that these are in essence the same being.

The Atman, resting in its awareness of oneness with the Paramātman or Supreme Soul, rides in the chariot that continues to be guided by the infinite intelligence of nature and the threads of destiny. The charioteer always follows the will of his master who rides in the chariot. That master, eternally satisfied, rises again and again without deviation according to the law. *Om Aruṇāya Namah*, means obeisance or surrender to the charioteer of the light of life and the eternal natural law,

knowing which, in its perfection, is the prerequisite for realizing our own true nature.

In Sanskrit, this state is called Nitya Santosh. Nitya is eternal and Santosh means peace, fulfilment and satisfaction. This condition is said to be the natural state of the Jyotishi or Vedic Astrologer. Indeed, it is mentioned in the texts as being a prerequisite for practising the science of Jyotisha. This first name establishes the astrologer in his natural state. As long as we have some fault to find with the flow of nature's intelligence, we cannot fathom the message of the planets and the stars. Once we know who we truly are, then we have a crystal clear view of that message.

The Vedic texts are full of wonderful stories. They are taught by the sages and there is much to be learnt from them. The style is quite brilliant and entertaining and they bear a resemblance to modern serial dramas, except that the Vedic stories are always uplifting and have a vast scope. Stories of gods, men, animals and the denizens of the upper and lower realms are all intertwined. Each episode is short and leaves us anticipating what happens next. It is hard to stop reading. In the ancient times, certain people called Sutas would travel around and recite these stories. They were highly honoured as everyone appreciated this work.

The great epic, the *Mahābhārata*, gives the story of Aruṇa which, very briefly, is as follows. The parents of the divine beings were Mahārishi Kashyapa and his wife Aditī (Sun 6). Aditī had a rival wife called Ditī. When Ditī asked her husband for 1,000 sons, Aditī asked for two that would be more powerful than all of the 1,000. Aditī gave birth to two eggs and then she waited for them to hatch. Ditī's sons were born but Aditī's did not come forth. After 500 years there was still no sign of the hatching so she secretly cracked one of them to see the progress of the child. Aruṇa emerged from the egg but had only formed down to the waist. He cursed his mother for his incomplete development caused by her impatience. He was appointed to be the charioteer of Sūrya as his lack of a lower half would not hinder this work (Sun 36).

We might conclude from this story that when something extraordinary is to happen, it takes more time to gestate so more patience is required. Ditī's sons were more ordinary and were born more quickly, while Aditī's took much longer. Ditī's sons were all celestial snakes while Aditī's other son was the king of the birds, Garuḍa. Garuḍa became the vehicle for Vishnu who is closely connected to the Sun especially with respect to the sign Pisces (see Sun 17). While birds and snakes are deadly enemies, there is also a deep spiritual story here. The snakes are connected to the nodes of the Moon that cause eclipses. The South node called Ketu is where the consciousness is trapped at the base of the spine. The light has to be guided (Aruṇa) from there to the place of the North

Node, Rāhu, at the top of the spine and thence to the crown, which is associated with Pisces, where it soars (Garuḍa).

What else do we learn from this story? One clue is that the Sun is closely related to birds. In Vedic Astrology there is the concept of Pancha (five) Pakshi (birds). These are the Vulture, Owl, Crow, Cock and Peacock. This concept is widely used in India. For example, wearing the feather of your bird is said to enhance your luck. You find your bird based on the Nakshatra or lunar mansion at the time of birth and whether the Moon was waxing or waning. Each night, the Moon is in a different constellation, hence the concept of lunar mansions or Nakshatras.

A deeper meaning of this first name is that Aruṇa is 'a' 'ṛṇa', which means without (karmic) debt. Their is no debt on the level of the Supreme Self. That is why it is eternal and sinless and we seek That.

ॐ शरण्याय नमः

om śaraṇyāya namaḥ

2. The refuge.

Sharaṇya is the protector or one who gives refuge. The Sun, as the life giver and destroyer of darkness, is the protector of life in the solar system. The Sun represents relligious buildings and throughout history, people have sought safety in these places. The unsettled mind and emotions find their refuge in the peace of the unbounded consciousness.

ॐ करुणारससिन्धवे नमः

om karuṇārasasindhave namaḥ

3. The river or flow of the essence (*Rasa*) of compassion (*Karuṇā*).

It is often said in astrology that the Sun is cruel. Yet at the beginning of these names we are reminded that he is the flow of pure compassion. This is the nature of awakened consciousness as well as the natural feeling of anyone sitting on a good vantage point watching the sunrise.

In the Yoga Sūtras and the Lalitā Sahasranāma, it is said that the wise exhibit only four attitudes or emotions. One is compassion towards the suffering. The others are joy, friendliness towards the good and indifference towards the vicious and evil-minded. The qualities or Guṇas

are Sattva, Rajas and Tamas. Sattva is satisfaction and purity. Rajas is activity and passion. Tamas is dullness, carelessness, selfishness and cruelty. The four emotions of the wise are all born of Sattva, which predominates in the Sun. All other emotions are born of Rajas and Tamas as signified by certain other Grahas or planets.

ॐ असमानबलाय नमः

om asamānabalāya namaḥ

4. The one of matchless, unrivalled strength.

A few moments after sunrise we have to look away as the light is too strong for the eyes. As the sun rises or the Shakti of the inner consciousness rises, its strength is obvious. What is there that can compare with that? This name, containing the word *Sama*, gives the clue that this power (*Bala*) is rooted in the fullness of evenness. Fullness is represented by the first letter of all alphabets '*a*'. Evenness is Sama or *Samāna*. The power is in the fullness, not in any expression of strength. It is evident by its mere existence, by just a glimpse of it.

Similarly, anyone who has experienced awakening will testify to the power that arises, and that power is rooted in perfect tranquility. It exists just to be absorbed in or surrendered to. When this happens, the knot of the individual's struggle to survive unravels. This is the most deeply rooted of the knots. Breaking it is felt as a survival threat so we tend to resist it with the greatest effort. This surrender appears as the supreme sacrifice. Only the greatest power can split that knot and allowing that takes one home.

If the light and power of awakening comes without the final breaking of the knot of individuality and the ego rises up to use that power for its own ends, then this distorts the whole of consciousness. We know that we tend to use all our other resources, inner and outer, for our own advancement. However, there is nothing more pitiful than using the power of awakening for one's own wants and needs. The trickery of the ego is very subtle. It will find all kinds of excuses if we let it. The great sage Mahārishi Vasiṣṭha taught that as long as 'I, me, and mine' keep arising in the mind, we have not realized the truth. Only spontaneous unassumed humility can be a true vehicle for that power.

In the famous epic, the *Rāmāyana*, we read about the demon king Rāvana. He worshipped Lord Shiva and gained such strength that no one could overcome him. However, it was not matchless because Rāvana committed many atrocities especially against women and sages. He had

to fight Shrī Rāma, who is hailed as God in human form. Rāma worshipped the Sun as advised by the sage Agastya and, thereby, overcame Rāvaṇa. The Sun, as exemplified by Shrī Rāma, represents perfect righteousness and this is the basis of invincibility. A leader cannot fall unless some taint of corruption tarnishes him or her. That is why those who seek to undermine us will try to tempt us to some small act of dishonesty or injustice. The sages wrote these stories so we would clearly understand this and stay on track.

ॐ आर्तरक्षकाय नमः
om ārtarakṣakāya namaḥ

5. The protector (*Rakṣaka*) of the afflicted and the diseased (*Arta*).

The Sun gives great vitality and this wards off disease. Sunlight is a remedy for many illnesses. The Sun also represents political leaders and their duty is to protect their subjects, especially those who are suffering from poverty and disease. The Sun represents all kinds of governments and large organizations. This is why they are expected to have health care and social welfare programmes as well as to give support to charities. It has nothing to do with politics.

The names throughout this book bring out the highest values of the planets. These arise naturally when the Graha is well placed in the Vedic Astrology chart at the time of birth. The ongoing transits of the planets and the Dashās or planetary cycles modify the affect of the planet positions at birth. Whatever the Sun's placement natally or in transit, repeating and meditating on the meaning of these names helps bring out the best in this aspect of our self.

ॐ आदित्याय नमः
om ādityāya namaḥ

6. Born of *Aditī*.

The Sun is the son of Aditī, the wife of the sage and progenitor Kashyapa. She gave birth to all the gods. Aditī means unbounded and symbolises the creative power of the absolute. Her children are called the Adityas. Kashyapa was a seer or Rishi of infinite consciousness. We say 'was', but there is no record that he ceased to be as a physical embodiment. According to the Vedic texts, a few great souls are blessed

with relative physical immortality. Aditī is his power to create those impulses of intelligence that uphold unity and harmony in creation. His other wife, Ditī, which literally means difference, gave birth to the demons whose role is to break the symmetry. Her offspring are the Daityas. Under the names of Rāhu, we see that he is also the child of Kashyapa. The Adityas and Daityas are ever at war.

This constant engagement sustains the life of the universe as both harmony and difference are essential. In Physics, there are particles called Bosons that harmonize and cause phenomena such as superconductivity. Others called Fermions sustain difference and literally stop us falling through the floor. All obvious life owes its existence to the Fermions. However, it is probably Bosonic effects that give rise to consciousness and the subtler powers of the nervous system, from bird navigation to telepathy, which we all experience to some degree.

It is said that humankind comes from the families of the ancient sages such as Kashyapa. There are seven sages who are associated with the seven stars of the SaptaRishi, commonly called the Big Dipper. These are associated with the seven principal Grahas or planets and Kashyapa is associated with the Sun. These ancient family lines are called Gotras or clans and many people of Indian origin belong to the Kashyapa Gotra. To avoid interbreeding, it is the custom that one does not marry another of the same Gotra.

ॐ आदिभूताय नमः
om ādibhūtāya namaḥ

7. The one produced first (*Adibhūtu*).

The Sun was born first and then all the planets and the Moon. This is how a solar system evolves astronomically. The ancients clearly understood this. The Sun can also represent the first born in a family. On a deeper level, the Sun as the Atma or soul is prior to the mind and body. Even when the mind ceases to function and the body dies, the soul still exists. The soul is the primary element and every other element arises after it or out of it.

Philosophers argue about whether the world arises out of the soul or whether this is an inherent contradiction. Some say that the unconscious cannot arise from the conscious. Others say that the unconscious is made of the conscious and can be realized as nothing but consciousness, an 'experience' that many people report. This is the old debate between the dualists and the non-dualists. It appears to me to be

only a mismatch in the state of consciousness being described. In one state, the duality is obvious. In another, the unity is obvious. It is well said that 'Knowledge is different in different states of consciousness'. Meditation helps us to know the truth directly.

Some major theories of Physics describe a Unified Field that has no perceptible duality but contains the necessary knowledge to create. It does so by spontaneously breaking its own symmetry. Thus, Physics harmonises with the philosophies associated with the Vedic thought.

The Vedic Astrological chart can also indicate the type of philosophy to which we are attracted. We will tend to adopt that regardless of what the 'truth' might be. The Sun tends to promote a universalist view such as Advaita Vedānta or non-dualist view. After all, there is only one Sun in our solar system and its light is found everywhere animating everything.

ॐ अखिलागमवेदिने नमः
om akhilāgamavedine namaḥ

8. The knower of all the *Agamas* or sacred texts.

He is the repository of all the higher knowledge. In the *Rig Veda* (1.164.39), it says 'Knowledge is structured in consciousness – the hymns of the Veda reside in the imperishable field'. This name indicates a very learned person but also connects the Sun to the Self.

Agama literally means 'that which has come down', the vast body of wisdom covering all the arts and sciences which we have inherited from the great sages. In fact, all worthwhile knowledge can be considered within the scope of the word Agama so this name has a meaning on many levels. The Vedas are said to be 'Shruti' or heard. That is, they were cognized by the sages in deep meditation. The Agama is said to be 'Smriti' or remembered and has been milked, as it were, from the concentrated essence that is the Vedas. Vedic Astrology or Jyotisha is one of those sciences. The Sun is the primary significator for Jyotisha.

ॐ अच्युताय नमः
om acyutāya namaḥ

9. The imperishable.

Only the imperishable is all-knowing, and the all-knowing state is imperishable; the two are inseparable. *Achyuta* also means one who is not fallen, who is firm, not yielding to passions and living in truth. Again, the names are hinting at the characteristics of the enlightened and this is particularly true for the Sun as it indicates the deepest state of our existence, our soul or consciousness and the ultimate Truth.

This steadfastness explains why the Sun is uncomfortable in Libra, a sign of Venus, or in the close proximity of Venus. The temptation to yield to passion is then greater and this causes an inner struggle as well as a fear of being unworthy or fallen. In Taurus, the Sun is less afflicted because Taurus, even though a sign of Venus, is a fixed sign and thus helps the Sun be steady. Libra is a movable sign so being firm is challenging on the level of the soul.

Many great persons are born in the days from mid-October to mid-November when the Sun transits the stars of Libra. They face this dilemma but can be at peace. It helps to step beyond this struggle and identify with that aspect of being which is beyond the individuality represented by a date of birth. Most of us, if we feel unworthy in some way, try to cover it with self-promotion or denial. Worse is resorting to the use of various chemicals as this can damage the health. However, if we meditate on this mantra, then any self-judgment is seen for what it is totally untrue. Self-judgment is utterly perishable.

ॐ अखिलज्ञाय नमः
om akhilajñāya namaḥ

10. The all-knowing (*Akhila-Jña*).

First it was said that he knows all the Agamas which are the sacred scriptures, arts and sciences of all kinds. Now it is said that he knows everything. Total knowledge, the Veda, resides in pure consciousness (Sun 8). This is a state beyond learning, a state of pure knowing.

Some acquire information through studies but one whose chart is dominated by the Sun is like the fountainhead of knowledge to whatever extent this manifests. The Sun represents 'knowing', or what we truly know, without any doubt. Many astrologers have the Sun associated with the Ascendant due to being born around sunrise. Particularly if the Sun is in a sign of Mercury, it brings an intellectual tendency.

ॐ अनन्ताय नमः
om anantāya namaḥ

11. Having no end, immortal (*Ananta*).

The influence of the Sun makes us feel youthful, as if we are immortal. While the Sun in the first house of the chart can make for early graying of the hair, it can give a feeling of boundless power and vitality.

ॐ इनाय नमः
om ināya namaḥ

12. The all-powerful, the mighty one, the lord (*Ina*).

If the Sun is in the first house, or the rising sign is sidereal Leo or the Sun is the AtmaKāraka[4], then one naturally feels the invincible power of nature and is a natural leader. This is easily mistaken by others as arrogance or a tendency to dominate. It is good for both the person and those around them to understand how this comes about so both can be more accommodating. Those who are the leaders should study how nature governs. Nature controls in an invisible way and, as one Vedic text says, a good ruler should levy taxes and manage the affairs of state in the same discreet way as the Sun evaporates water from a lake.

ॐ विश्वरूपाय नमः
om viśvarūpāya namaḥ

13. Whose form (*Rūpa*) is the universe (*Vishva*).

What is the body of consciousness? When the soul only knows the individual ego, then the body is the individual mind, senses and physical sheath. When the soul realizes its universal nature, it knows that every form is its body and becomes incapable of showing any preference.

[4] The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment. See also *Soul Level: Chara Karakas* in the Chapter *Advanced Mantra Selection from the Astrological Chart.*

Those who have not experienced this state may find this incomprehensible, but it is an exquisite and perfect condition.

ॐ इज्याय नमः
om ijyāya namaḥ

14. The teacher (*Ijya*).

The position of this name tells us who is a true teacher: it must be one who embodies the qualities that have so far been hailed in the Sun. This should help us be very humble in offering to teach anything to anyone.

ॐ इन्द्राय नमः
om indrāya namaḥ

15. The ruler of heaven.

Indra is the king of the gods, the wholeness of nature that manages everything. Like Zeus, Indra is described as the wielder of the thunderbolt. The word for sense is Indriya, which means belonging to Indra. Hence, Indra is that wholeness of consciousness that manages our awareness and thus our sensory experiences.

ॐ भानवे नमः
om bhānave namaḥ

16. The shining one.

Bha (short 'a') is lustre, a star or Nakshatra. The path of the Sun through the sky is called the Bha Chakra or circle of stars. *Bhaa* (long 'a') is to shine forth, be brilliant and splendid. 'A' is the purest sound or the vowel least modified by the mouth and throat. The lengthening of the 'a' makes it represent a continuum. The syllable 'Bhaa' starts from silence and bursts into a continuous flow of pure sound. This reminds us of the big bang at the beginning of creation or how a star starts to shine when nuclear reactions suddenly begin due to the weight of matter crowding together. This is how gravitational energy is converted to other forms of energy that ultimately support life.

ॐ इन्दिरामन्दिराप्ताय नमः
om indirāmandirāptāya namaḥ

17. The friend of Vishnu.

Apta means a friend or relative. Vishnu is universal expansion. He is the temple or space holder (*Mandir*) of Lakshmī (*Indirā*), the Divine Mother. Only infinite expansion can hold the space for the Supreme Power. Fully evolved consciousness is unbounded just as the Sun's rays spread throughout the universe.

Name	Sign	Approx. start date	Key word
Dhātā or Savitṛ	Aries	April 15	Power
Aryaman	Taurus	May 15	Generosity
Mitra	Gemini	June 15	Friendship
Aruṇa or Varuṇa	Cancer	July 15	Power to bless
Indra or Shakra	Leo	Aug. 15	Courage
Vivasvan	Virgo	Sept. 15	Service
Pushan	Libra	Oct.15	Prosperity
Parjanya or Dakṣa	Scorpio	Nov. 15	Transformation
Amsha or Amshuman	Sagittarius	Dec. 15	Sharing and fairness
Bhaga	Capricorn	Jan. 15	Earning by work
Tvashtā	Aquarius	Feb. 15	Skill and innovation
Viṣṇu	Pisces	March 15	Renunciation for truth

Table of the Adityas (Courtesy of Pandit Sanjay Rath, Vishnu Purana).

The Sun is called Aditya as his mother is Aditī. There is an Aditya or name of the Sun for each of the 12 solar months or signs of the zodiac. These are considered forms of Vishnu or related to Vishnu, where Vishnu is the totality. This is higher than the Aditya of Pisces even though the name is the same. Pisces is the culmination of the zodiac and thus represents completion, which Vishnu signifies. According to which month

you were born in, there is a name suited to your soul. Find your Aditya in the table above.

ॐ वन्दनीयाय नमः
om vandanīyāya namaḥ

18. Fit to be saluted, the adorable (*Vandanīya*).

The sense of self is seen from the strength and placement of the Sun in the Vedic chart. This measures the self-worth or natural self-confidence. When the Sun is strong, the person expects to be given respect. He or she often seeks or assumes leadership positions. If it is influential but weak or afflicted astrologically, they would like to be respected but are somehow unsure of their worthiness even though they may be highly capable. It is a very strange thing that we actually do experience this just as the time of birth indicates. This shows the perfection of the natural law and its divine underpinning. No wonder that astrology and its basis astronomy are humanity's oldest sciences and have played a role in or been the main purpose of almost all the great ancient monuments that have survived.

ॐ ईशाय नमः
om īśāya namaḥ

19. The lord.

Ish is mastery and rulership. It indicates the Supreme Spirit. It is the number 11 as there are 11 *Rudras* and marks the North-East direction ruled over by Shiva as *Ishana*. Rudra is called 'Shiva', kind. This connects Sūrya to Shiva. If the Sun is the marker of the deity we need to worship or propitiate, we can do Shiva Puja or a Yagya (Vedic ceremony) like the great Rudrābhishekam. This is an intensely powerful Yagya in which the chanting gets faster and faster. When done in full by multiple experts, one can hardly fail to be thrilled and uplifted. It is said to awaken the inherent natural law of a place, re-establishing balance. The implication of this idea is that those who want to maintain their local culture and the health and well-being of the local people should arrange for Vedic Pandits to perform this extraordinary Yagya in their locale regularly.

ॐ सुप्रसन्नाय नमः
om suprasannāya namaḥ

20. Very delighted, kind and gracious.

One who is very bright, clear, open and easy to understand. When our awareness is uncluttered with any dishonesty, which is inherently unclear or opaque, then all these beautiful qualities shine forth. Why are those whose lives are ruled or dominated by the Sun worthy of respect or even adoration? It is because of their truthfulness. If they fail to uphold truth, then their attitude is just arrogance to cover the lies. No one objects to following the orders of a profoundly honest person.

ॐ सुशीलाय नमः
om suśīlāya namaḥ

21. Sweet natured, virtuous, well-behaved, of good character; chaste.

Sushīla is how all people in leadership positions should naturally be. Meditating on this mantra can help all of us to manifest the beautiful qualities of this name.

ॐ सुवर्चसे नमः
om suvarcase namaḥ

22. Having exceedingly great vigour and brilliance. Of beautiful form (*Suvarchas*).

We all know the beauty and vigour of the physical Sun. In our own way, we can express these beautiful qualities by developing the wholeness of consciousness. This set of 108 mantras is there to assist us by enlivening many different flavours or expressions of that unitary state.

ॐ वसुप्रदाय नमः
om vasupradāya namaḥ

23. The giver (*Prada*) of wealth (*Vasu*).

Vasu can mean a ray of light. The Sun naturally radiates, as does the awakened consciousness. It says in the Veda that *Rashmis* or rays radiate from consciousness, waking up whatever they fall on. This is the power of the attention of the saint. That is why everyone feels drawn towards such great persons and is the origin of the word *Darshan*. To 'have *Darshan*', is not to see but be seen by an embodiment of divinity. Awakening is the greatest wealth.

The Sun is the primary significator of wealth. *Vasu* can also indicate jewels and objects of value. It is the number eight as there are eight Vasus, part of the celestial hierarchy. The Vasus rule over Dhanishtha, the Nakshatra that bridges the two signs of Saturn, Capricorn and Aquarius. They are the gods of the earthly plane and this is reflected in the energy of Dhanishtha. Aquarius is the sign opposite to the Sun's sign Leo. It represents the business of the king, serving the people through the proper allocation of resources. A primary need is clean and sufficient water. Aquarius is the sign for building of reservoirs and other such public amenities and its symbol is the man carrying the pitcher of water. The number eight signifies the Prakriti or nature, which carries out the task of creation for the Self.

ॐ वसवे नमः
om vasave namaḥ

24. He is himself a shining jewel, goodness itself (*Vasu*).

The Sun's gem is the Padmarāga or ruby also called Māṇikya. His good qualities outshine any gem.

ॐ वासुदेवाय नमः
om vāsudevāya namaḥ

25. The Supreme Spirit (*Vāsudeva*).

This is a common name for Lord Vishnu. Depending on the circumstances, Sūrya can be identified with either Vishnu or Shiva. This name is especially used for Lord Krishna, who spoke the great teaching of the *Bhagavad Gītā*. It also means the son of Vasudeva, which was his father's name. Praising him with this name, reminds him of his father whom his brother imprisoned. This brother, an evil king, also murdered all but one of Shrī Krishna's elder siblings. In other words, use of this

name inspires that energy of the divine that corrects injustice. It helps us stay on the path of righteousness.

Shrī Krishna was the eighth born, like there are eight Vasus (Sun 23). This mantra has eight syllables, which helps clean the eighth house, which is where the consequences of our mistakes accumulate. The eighth house is the spiritual transformation that leads to our liberation in the twelfth house. It is the fructification of our challenging karma, which generally initiates this process. The action of the eighth house is seen in the fifth house because it is the tenth from it. The Sun rules the natural fifth, so that is why we turn towards the significations of the Sun for help. These include our father and elders, the government and ultimately the search for our own spiritual source.

ॐ उज्ज्वलाय नमः
om ujjvalāya namaḥ

26. Expanded and splendid.

Ujjvala has the sense of being unrestrained. What is there to restrain the Sun? Only the nodes that have a few minutes of domination during an eclipse as seen from the earth. Among humans, kings generally have the least limits on the expression of their will and the consciousness of the saint, the realized Atman, has no limits.

Ujjwala also means lovely or beautiful as well as a fire blazing up. It is love and passion as we see in the nature of Leo and the lion itself. More profoundly, it is the fire of consciousness that rises up and brings about our awakening. It is generally thought that restraining the physical passion facilitates this awakening. Conserving our energy lets it grow until it rises upwards and bursts forth as pure consciousness. In the Vedic philosophy, this conservation is called *Tapas*.

ॐ उग्ररूपाय नमः
om ugrarūpāya namaḥ

27. Of fierce form.

Ugrarūpa also means powerful, strong, violent, high and noble. Close to the equator, the Sun appears fierce in the middle of the day. This is also the nature of the warrior king or of that power manifesting in

human awareness, which has no limit and is ready to burn up the illusion. This may appear violent to the one wedded to the illusion but is only about illuminating what was dark and hidden.

ॐ ऊर्ध्वगाय नमः
om ūrdhvagāya namaḥ

28. Moving above.

Ga suggests going or moving and *Urdhva* is aloft, above, high, superior so it has a sense of domination as well as erectness. Leo ascendants are plainly visible due to their bearing. They stand erect like a lion in its full dignity. Naturally, factors such as Saturn in or aspecting the Ascendant can put a slight stoop in the stature.

This also refers to the upward movement of the Kuṇḍalinī Shakti. As it rises up, the spine straightens and even the hair may stand on end. Just as the Sun rises up to the mid-heaven, our being can rise up in joy.

ॐ विवस्वते नमः
om vivasvate namaḥ

29. Abiding everywhere, of vast existence.

This is a famous name of the divine. It consists of three parts each starting with 'v'. *Vi* means division but can indicate vastness and greatness as well as multiplicity. *Vas* is to dwell or be. *Vat* indicates possession of these qualities. '*Va*' has the sense of both moving and residing. It is auspiciousness itself.

This name naturally follows the previous one (Sun 28). After the Shakti arises, consciousness becomes infinite and a sense of extreme vastness appears. One senses 'I am everywhere'. At the same time, one can feel a part of every thing. That is the other side of 'Vi' that divides allowing Being to manifest as beings. Together they structure a sublime state.

ॐ उद्यत्किरनजालाय नमः
om udyatkiranajālāya namaḥ

30. Rises with a mass of rays.

This is a pictorial view of the sunrise, which is hard to express sweetly in a few English words. *Jāla* is a web or mass like a coat of armour. *Udyat* is the sunrise and rising up in general, as well as diligence or persistent activity. *Kirana* is a ray or beam of light. The Sun rises up and continues above us surrounded by a mass of light rays.

This is equally pictorial of the subtle reality of the awakened consciousness. Sitting in the presence of one who is living in truth, one can see both the mass of rays and the focus of them through the attention. To some extent, it is there in everyone and everything.

The *Rig Veda*. is the most ancient literature or text known to us. In the first verse of the last chapter, the 10th Maṇḍala, it says:

'*The great fire at the beginning of the dawn has sprung aloft, and issuing forth from the darkness has come with radiance. Agni, the bright-bodied, as soon as born, fills all dwellings with shining light.*[5]'

While this could be taken as a mundane description of the dawn, it also very precisely describes the awakening of consciousness. This is a translation by an English Victorian scholar but the Sanskrit verse contains much more. Many saints hold that the Veda is both a commentary on the process of awakening and a vibratory representation of it. The actual sounds activate those experiences because they are the vibrations of that experience.

Reciting these names of the Sun can also awaken these states or 'Bhavas'. The early morning before sunrise is especially fruitful for this practice.

ॐ हृषीकेशाय नमः

om hṛṣīkeśāya namaḥ

31. The lord of the senses.

Hṛṣīkesha is the one who is fully in control of his senses and is filled with joy. See this name under Venus 63.

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[5] *The Rig Veda Samhita: A Collection of Ancient Hindu Hymns*. Trans. H.H. Wilson, Ed. W.F. Webster, Trubner & Co., London, 1888.

ॐ ऊर्जस्वलाय नमः
om ūrjasvalāya namaḥ

32. The powerful, the mighty, the great (*Urjasvala*).

He is possessed of full vigour. In youth, one has a certain vitality but it gradually gets wasted or worn away. The Yogic or true Tantric concept is to concentrate that energy so it fills the whole system rather than residing mainly in the base of the spine, where it causes a pressure of desire. The rising and expansion of this energy leads to a certain glow as celebrated in many of these names.

ॐ वीराय नमः
om vīrāya namaḥ

33. Vital and strong.

Urjas, in the previous name (32), suggests vigour while *Vīra* is sheer power. This word is the basis of the English word 'virility'.

ॐ निर्जराय नमः
om nirjarāya namaḥ

34. Free (*Nir*) of ageing or decay (*Jara*).

This is the consequence of conserving the life force. The Sun in many ways represents health and prolonged youthfulness. For example, the Sun gives an optimistic disposition because it is always shining. A positive attitude in life is excellent for health. The Moon, on the other hand, has two phases. When the Moon is waxing one feels the life energy rising and is thus more optimistic, whereas during the waning phase one can feel as if things are declining.

ॐ जयाय नमः
om jayāya namaḥ

35. Victorious (*Jaya*).

In India, the government has the motto 'Satyam eva jayate', truth alone conquers. Whatever partial victories are achieved by dishonest means, ultimately only truthfulness prevails. Truth is that which never changes because only the unchanging can be said to victorious over time. Hence truth, Satya, and knowing, are intimate with that pure state of consciousness, which is unchanging by its very nature. Absolute truth is the property of silence and is thus only found in silence.

We can also say that whatever of human knowledge has survived longest is closest to truth and this would be the *Rig Veda*. There is a traditional teaching about the Veda that 'The commentary of the Veda is the Veda itself, follow the sequence'. The implication is that the totality of knowledge is contained in the first syllable and the following syllables, verses and hymns increasingly elaborate on this. I am indebted to Mahārishi Mahesh Yogi for this insight. The process of human knowledge is one of ever more elaborated understanding of natural law. It starts with our first intuitions or revelations. This forms the basis for the next layer of understanding. There is truth in all of it, so there is victory. The greater the depth of truth, the greater the victory.

ॐ ऊरुद्वयविनिर्मुक्तनिजसारथये नमः

om ūrudvayavinirmuktanijasārathaye namaḥ

36. His (*Nija*) charioteer (*Sārathi*) is cut off (*Vinirmukta*) at the thighs.

There is a story of how Aruṇa, the charioteer of the Sun, was born prematurely without his thighs and legs (Sun 1). He was given the position of guiding the chariot of the Sun for which these limbs are not needed. Clearly, this is symbolic of the dawn which is seen clearly before the sunrise and then disappears as the Sun rises. We could postulate this in the human context as referring to the focus of life, which tends to rotate around the thighs until the life force rises up and takes permanent residence in the higher Chakras. After this, life dwells perpetually in a state of pure delight, devoid of craving.

The rising up of the Kuṇḍalinī does not necessarily mean this state is permanently established. As long as there is some identification with the body, its influence is still there and one's attention can be drawn to any of the Chakras. The use of the word *dvaya*, twofold, to qualify *ūru*, thighs, makes this more explicit. Dvaya refers to duality that is the source of fear and conflict unless one also perceives the bliss of the essential unity of life. This mantra encourages us to recognize the non-dual essence of everything.

ॐ ऋशिवन्द्याय नमः
om ṛśivandyāya namaḥ

37. Worshipped (*Vandya*) by the Seers of Reality (*Rshi*).

The Seers are those who have realized the truth. They are perpetually attending to the light of life, the inner Sun. Once known, nothing else can attract the awareness. This attention is the highest form of worship. Those who know it and can recognize it honour one who embodies this state. Those who are not Seers will sense it to whatever extent their heart is open. If distracted, they may miss it entirely.

ॐ रुग्हन्त्रे नमः
om rughantre namaḥ

38. The remover (*Hantṛ*) of disease (*Rug*).

The inner and the outer sunlight heal both the subtle and the gross bodies. Most of all, the light of consciousness removes the Prāgya Aparādha, which is literally the mistake of the intellect. Prāgya Aparādha is the notion of difference coupled with the forgetting of the essential harmony or unity of all things. In the text *Charaka Samhita*, the science of Ayurveda cites this as the source of all disease and certainly dis-ease. The realization of oneness within everything removes this, even though the experience of the variety of the world continues.

ॐ ऋक्षचक्रचराय नमः
om ṛkṣacakracarāya namaḥ

39. Travelling through the circle (*Cakra*) of stars (*Rkṣa*).

Rkṣa means a sign (Rāshi) or a Nakshatra of the zodiac. The Sun defines our seasons and our year by its apparent rotation through them. The sequence of full moons defines the Rāshis and these are attributed to the Sun. As the Sun is giver of the law, the Vedic chart showing the Rashis is where we look for our destiny. The Moon's approximately 27-day rotation is the source of the Nakshatras. They are attributed to the Moon and thus show our mental experience of life.

Rkṣa can mean best or excellent. The mantra can be taken as a reference to the Chakras in the body. The Sun, as the life force, moves

through the bodily Chakras sustaining our existence. The best Chakra can be said to be the Crown Chakra where consciousness manifests in its glory. The Kuṇḍalinī energy rises through the Chakras in the body from the base Chakra in the perineal region to the crown. The Crown Chakra is the 'place' of infinity, but there are Chakras conceptually even higher than this.

ॐ ऋजुस्वभाववित्ताय नमः
om ṛjusvabhāvavittāya namaḥ

40. He is famous (*Vitta*) for his upright (*Riju*) nature (*Swabhāva*).

Riju is also honest, straightforward and favourable. A strong and well-placed Sun gives these characteristics. The rising Kuṇḍalinī straightens the spine. Once risen, life has an upright characteristic as the awareness is centred in the highest Chakra.

ॐ नित्यस्तुत्याय नमः
om nityastutyāya namaḥ

41. Eternally to be praised (*Stutya*).

Nitya is eternal and refers to spiritual practices done daily without regard for special days. The principal daily mantra of the initiated is the Gāyatrī Mantra, which celebrates Savitṛ, one of the names of the Sun. It is repeated at the three solar junctions of the day: sunrise, midday and sunset. Renunciates may also do practices at midnight. The junctions are the times when the transcendental is more accessible. The Sun, which is worshipped is the inner Sun, which has as its symbol the outer Sun. Behind the orb is the Divinity, Nārāyaṇa.

The awakening of the inner Sun draws others who sense this and seek the same. Who comes is a matter of Karma, which can be studied from the Vedic chart.

ॐ ऋकारमातृकावर्णरूपाय नमः
om ṛkāramātṛkāvarṇarūpāya namaḥ

42. His form is the process of creation from the primordial sounds.

According to the Vedas, creation starts from a point or Bindu. This is like the concept of the Big Bang. From this Bindu, the trinity of creation, maintenance and dissolution arise in the form of two triangles. The upward pointing triangle, the Shiva triangle, is associated with the letter 'a' and returns awareness to its source. The downward pointing triangle, the Shakti triangle, is associated with the letter (*Kāra*) 'ṛ' and causes manifestation. This is a semivowel that sounds rather like 'ry' in the word jewellery but is more of a vibration (Rrrrr). It has the sound of creation in it. From this 'ṛ' comes all the other sounds (*Mātṛkā*) and the letters (*Varṇa*). Thence, the Veda is formed and projects into all the matter that there is.

It is said that Shiva exhaled the Veda and from that the universe was created (*Shiva Mahāpurāṇa*, Rudra Samhita II). A similar idea is to be found in the Book of Genesis in the *Torah* and the *Bible.* Specifically it is mentioned that He created without any sense of ego. The primary Veda is the Rik or *Rig Veda* (in Sanskrit 'k' becomes 'g' before 'v'); again we have the syllable 'ṛ' (Rig is correctly written as ṛg). Within the silence of the absolute, truth or 'ṛtam' vibrates. From this, creation bursts forth.

The primordial sound is 'ṛ' or 'ṛk'. The 'k' is what brings a stop to the vibration. Try it. When you say 'Rrrrr...' there is a vibration or stirring but as soon as you move your mouth to pronounce a 'k' it stops. Thus 'ṛk' is a verbal expression of the range from full vibration to pure silence. Within that, everything that is resides. Hence, the *Rig Veda* is the first and foremost description of the fundamental reality.

This name indicates using this letter 'ṛ' as a symbol to indicate the Sun. It also reminds us that the energy of creation embodied in the Sun is also the Devi Shakti or power of the Goddess.

The two triangles mentioned above overlap and form a diagram. This is the most basic form of the Shrī Chakra or auspicious diagram. It is a six-pointed star with a point in the middle. If the point is left out, the anchoring connection with the still centre, the Divine consciousness, is unrepresented. The real utility of the diagram can be lost unless one consciously honours the centre as the infinite. The 12 house Chakra of Vedic Astrology is a elaboration of this six pointed star. Between each point is a space so there is a total of 12 places around the circle. The interpretation of these 'houses' follows from the concept of the Shiva and Shakti triangles and their interaction. Houses one, five and nine are the points of the Shiva triangle and refer to Dharma and the self. Houses three, seven and eleven are the points of the Shakti triangle and represent desire, the significant other and fulfilment of desire. This can be taken much further. It is helpful for astrologers to remember that the centre of

the chart is sacred and should not be cluttered with data. This important tradition is even found in Western astrology through the Huber school.

ॐ उज्ज्वलतेजसे नमः
om ujjvalatejase namaḥ

43. He has a beautiful and glorious (*Ujjvala*) radiance or glow.

This is the first use of the word *Tejas*. When an individual surrenders internally, transcending individual wants and needs and relaxing into a state of pure being, then the body has a glow. This is Tejas and is ascribed to a subtle bodily substance called Ojas. Ayurveda describes Ojas as evolving out of the reproductive physiology that it describes as the subtlest product of digestion.

The relationship between the sexual and the spiritual is inescapable. One is ruled by Venus, the other by Jupiter. Jupiter wants children but sees the desire energy of Venus as a distraction. Thus Jupiter sees Venus as an enemy. Hence, this is often the typical attitude of religious orthodoxy towards sexuality. Venus, however, does not have a problem with Jupiter; he is merely neutral towards him. In truth, there is no fruit to the practices of Jupiter without the essence that Venus rules over, the melting of the heart and the flowering of devotion. That is why some learned astrologers call Venus the principal significator of Moksha or liberation.

Venus shows the degree of refinement of life that we have carried into this body. Venus is always fairly close to the Sun. At the highest level, their association can give a capacity for pure loveliness and for the essence that is Venus to be completely subsumed into the being, as suggested by this name.

ॐ ऋक्षाधिनाथमित्राय नमः
om ṛkṣādhināthamitrāya namaḥ

44. The friend (*Mitra*) of the principal lord (*Adhinātha*) of the stars (*Rkṣa*) – the Moon.

The Moon is the lord of the stars because it is the brightest object visible when the stars are visible. The Moon's light is only the Sun's, so they are natural friends. More internally, the mind observes, illuminates

and relates to all its objects. The soul or Self is not antagonistic to the mind or the heart from which it arises. It is a friend. Without the mind and heart there will be no experience for the Self to witness. It remains alone.

ॐ पुष्कराक्षाय नमः
om puṣkarākṣāya namaḥ

45. He has eyes (*Akṣa*) like the blue lotus and is thus exceptionally beautiful.

This name can also mean having intoxicated eyes. Bliss has that effect. The finest view is the blossoming of pure consciousness. That is likened to a lotus flowering and can be experienced as a wondrous blue colour.

Puṣ is blossoming, *Kara* is to cause it. His vision is endlessly expanding. Internally, once the view of pure knowledge arises, the vista is endlessly elaborating. We all see and learn every day but to whatever extent we choose to close our heart and thus our mind, to that extent everything seems the same or 'old'. The fully open heart is always tasting newness. Everything it sees and feels is as if blossoming.

ॐ लुप्तदन्ताय नमः
om luptadantāya namaḥ

46. He is not masticating (*Luptadanta*).

The *Brahmā Sūtras* is one of the greatest Vedic texts and belongs to the section called Vedānta pertaining to the knowledge of the Self. It says 'Brahman is the devourer of everything'. Life can be effortless but if the needs and wants predominate, much chewing may be required. The Sun does not need to chew his food, it is digested effortlessly. This is pictorial of the nature of that consciousness that has nothing to do but is consuming everything. Initially, there is an experience of separation. Then a state of oneness is realized. After some time, that oneness overtakes all the differences, revealing everything as its expression. This is consciousness effortlessly consuming everything. This name also hints at the power of the hidden (*Lupta*) or unverbalized parts of certain mantras, signified by the teeth/tooth or tusk (*Danta*).

ॐ शान्ताय नमः
om śāntāya namaḥ

47. Peaceful.

He is completely at rest. This is because no effort needs to be made within the Self. One error we all tend to make is to try and fix or heal the inner. This is quite contrary to the nature of the Self and prevents it becoming evident to us. Stopping masticating, as it were, and just resting in whatever is, leaves pure *Shānta* or peace. Even meditation, if done for some aim of being different or becoming a spiritual somebody, achieves little. If our inherent tenderness takes us into the meditative space with or without a technique, then it is the flow of gentleness, which is pure loveliness.

There is no peace without tenderness. The need to fix something inside ourselves is a kind of harshness like all judgment. It covers the tenderness as a cloud hides the Sun's rays.

ॐ कान्तिदाय नमः
om kāntidāya namaḥ

48. The giver of brilliance.

Kānti is splendour and beauty. It can mean loveliness as well as one beautifully decorated or handsomely dressed. While the Sun is the father figure who can appear stern, he also grants a special sweetness. This is especially true of those who have known the Self, which is characterized by purity, consciousness and bliss (Satchidānanda). This sequence of three names (Sun 46-48) tell us that those who stop struggling within experience peace and become *Kānti*.

ॐ घनाय नमः
om ghanāya namaḥ

49. Steadfast.

Ghana has the sense of unshakeable compactness or firmness. It is concentrated and undispersable. This goes with the fixed nature of the Sun's sign Leo. Great leaders always know when to bend but when

necessary they are unyielding. There is an infinite range of levels of leadership. Vedic Astrology helps us understand how this expresses in different people and even groups and countries. This removes the need to criticize anything or anyone because we can understand how any particular behaviour arises. If asked, we can perhaps suggest how someone's vibration can be raised and purified.

ॐ कनत्कनकभूषणाय नमः
om kanatkanakabhūṣaṇāya namaḥ

50. Shining with golden (*Kanatkanaka*) ornaments (*Bhūṣaṇa*).

Solar people are likely to be fond of gold and the Sun rules over golden things. The outer Sun is a golden orb. The name also indicates the golden luminescence that one often sees around the wise souls. As the perception refines, this golden aura can be seen around everything.

ॐ खद्योताय नमः
om khadyotāya namaḥ

51. The source of light (*Khadyota*).

This is a name of the Sun or a firefly. It has the suggestion of a source of light or flash of brilliance. The look of the enlightened is like a flash of light in our consciousness. This is why people are keen to visit saints for 'Darshan'. As mentioned in Sun 23, when awakened consciousness looks at a body, it sees itself and also the limitation that is preventing that individual from knowing its own Being. In that look, the limitation starts to be dismantled. What it sees, the truth, awakens. On a high level, there is no ignorance at all but on other levels, the drama of difference exists.

ॐ लूनिताखिलदैत्याय नमः
om lūnitākhiladaityāya namaḥ

52. Completely destroying all (*Lūnita Akhila*) the demonic forces (*Daitya*) – darkness and ignorance.

Destroying the negative energies is the responsibility of the Sun. Our own truth is for clearing our own ignorance and, if we feel incapable, we seek out one who embodies a greater light to help illuminate us. This is wise because our own light is already shining at its own level.

This is the concept of the Guru. The word Guru means the remover of darkness (Jupiter 1). Darkness can only be removed by introducing a light source and that is why people have always turned to souls who have awakened their own light. We call them saints and depict them with halos. We move towards them because, if they bless us, our awakening can be kick-started, which otherwise may take a very long time. This has been true in every culture and every religion, because this awakening has nothing specifically to do with culture or religion. It is what ultimately distinguishes humans from animals. We can even say that an awakened soul is truly super-human.

There are historic claims of levitation for over 200 Catholic saints based on apparently reliable eyewitnesses In South Asia, these things are also well known. I have met a few people who have had such experiences. Physicists find such reports inconvenient or they are frightened to investigate for fear of their closed-minded colleagues. Recently, in 2013, the BBC reported on an investigation of a holy-man who is said not to have taken water or food for 70 years. His name is Prahlad Jani (Mataji). He agreed to being investigated and the doctors kept him in a hospital room for 10 days during which he took no food or water and excreted nothing. He appeared entirely happy and healthy. Such powers are said to be a side effect of the evolution of sanctity. The awakening of the inner light of the soul is what really matters. That alone can benefit the world.

We radiate our inner state and everyone around us is touched by this. Whatever we are, we give that to our environment. Some people are more aware of this than others but it is going on all the time. I used to experience deep depression, which is common for those with a strong influence of Saturn on the Moon. One day, I said to myself, "Is this what you are giving to the world? Enough." After years of living with this problem, I firmly resolved to end it. Within about 24 hours, the intensity of the depression decreased and I have never gone back to that place. Saturn is about sorrow, so the path of those touched strongly by Saturn is to overcome sorrow. Similarly, those touched by Mars have to commit to overcoming anger. It is critical that one does not fall in to the pit of blaming anyone for our situation. Anyone includes ourself and God. If one stays out of that pit, anger stays out of the heart and leaves space for love and compassion. Otherwise, these self-destructive tendencies will go on and on. Enough angry people can destroy the whole society.

Misery also destroys society but through disease rather than social upheaval. We could blame the press and politicians for fomenting such things but they are really reflectors of the mass consciousness. Only a growing number of pure hearts free of negative emotions like misery and anger can turn this around.

ॐ सत्यानन्दस्वरूपिणे नमः
om satyānandasvarūpiṇe namaḥ

53. His natural form (*Svarūpin*) is the bliss of truth (*Satyānanda*).

By studying the qualities of the Sun, discussed in this chapter, we can see those activities that can bring us satisfaction, even bliss, through the Sattva of the Sun. For example, selfless service giving protection and care for those who need it as well as meditating on the Truth Itself.

The Vedic Astrological chart shows the patterns that we brought into this world over and above those that come with just having a human body. *Satya* or truth is beyond these patterns. Dishonesty creates discomfort, which we can only evade by becoming hard hearted. Hardness makes life worthless, while honesty makes one feel relaxed and the pure state of Satya is both a state of perfect relaxation and pure sweetness or bliss. More honesty means life has more joy. It is best to avoid temptations that involve some compromise or seek help from the good. Whatever has occurred in the past does not matter. It is only the present that matters.

Vedic Astrology shows us that the planets that tend to make us run around, Mercury (money and intellect) and Venus (passion), promise happiness but do not deliver. All satisfaction belongs to the Sāttvic planets Jupiter, the Sun and the Moon. Satya and Sattva are closely related. They both begin with 'Sat' or purity of life. It is just like those fraudsters who say, 'Give me your money and I'll give you much more back.' It is exciting but it is always a lie.

ॐ अपवर्गप्रदाय नमः
om apavargapradāya namaḥ

54. One who gives achievement or the fulfilment of actions (*Apavarga*).

The Self is the true author of all that is accomplished and every drop of fulfilment we experience. Normally we assume that fulfilment is

associated with the result or the gain that may accrue from some act. This name alerts us to the truth that the sense of fulfilment arises from within and is not a product of what we have done. Once the consciousness starts to get purer, every impulse of life brings a drop of bliss. Standing up or falling down, winning or watching another crossing the line in front of us is equally sweet because it is all a movement of the essence of life, which is pure bliss. Without that, whatever we gain brings little true satisfaction. After a moment, the cravings start again.

Some people will say that they are afraid of losing ambition because they think that is what is driving them forward. Ambition can be clearly seen in the Vedic chart and is part of what we are. A strong Sun is seeking a throne but ambition is primarily shown by Mars. As the consciousness becomes purer, we are naturally given greater opportunities to serve. The greater the capacity, the greater the responsibility.

ॐ आर्तशरण्याय नमः

om ārtaśaraṇyāya namaḥ

55. The refuge (*Sharaṇya*) from afflictions and disease (*Arta*). Especially the disease of dis-ease.

ॐ एकाकिने नमः

om ekākine namaḥ

56. Alone (*Ekākin*).

There is only one Sun. Pure Being is solitary as it is undifferentiated by its nature and thus knows no duality. One whose chart and hence whose life is ruled by the Sun has a certain loneliness. It is like the king who is surrounded by many but has no peers.

The Vedic literature says that the universe was created because the One started to feel aloneness, 'I am one, let me be many' (*eko'ham bahu syām*). Thus, the infinite wholeness burst into an infinite number of parts, each of which is to experience some fragment of the infinite possibilities before being reabsorbed into the wholeness. Each of us is such a part. The Divine chose to experience every possible experience. We are That, blessed with one stream of experience, so how can we

complain about anything? All our complaining is born of the inner longing to rediscover the Oneness that has been forgotten.

The Oneness can be seen as a superimposition of all possible universes. Put all colours together and you get white light. The One could only choose to become all possibilities. In our ignorance we say, "How could God have allowed this or that tragedy?" If we could see with the light of God we would fail to find any tragedy, just a grand theatre. This is easy to understand because we willingly watch a film containing many terrible things and later we say, what a good movie!

Those who have realized that One are called *'Sākshi Bhūtam'*, the witness of the play of nature. It is like the cinemagoer witnessing the movie. Of course, we can be so engrossed in a movie that we forget ourselves. This is how it is with reality. When one remembers oneself, then there is the Self as witness of the movie. What is the drama? Only the playing out of the potentiality of the One. In the Veda, we have Bhavam and Bhavānī. Bhavam is said to be Lord Shiva, the eternal One, pure silence that holds the space for His spouse who is Bhavānī. Bhavam means 'being' and Bhavānī literally means 'let me become'. The impulse to or tendency of becoming is the Shakti or power of being.

About 1982, Physics discovered that the Unified Field, the great wholeness of everything, becomes the manifest universe spontaneously out of its own nature. They called it 'spontaneous symmetry breaking.' Some people think that this theory does away with God, but I would say that they have missed the point. They want God to be something different than that wholeness. Whatever there 'was' before time and space must be its mother. The whole idea is inconceivable to the ordinary human intellect and yet we can even write mathematical equations to describe it.

Another Sanskrit expression in praise of the Guru says *'Tat Padam Darshitam Yena'*, meaning 'By whom the sign of That has been revealed'. The Guru, like the Physicist, can only indicate That by some manifest expression. To know It one has to be It, and then It alone is.

ॐ भगवते नमः

om bhagavate namaḥ

57. Divine; possessing (*Van*) divinity.

Bhaga or divinity can also mean great good fortune, beauty, knowledge, wealth or fame. Divinity is the attribute closest to Oneness. It has a slight flavour of duality and represents the emergence of the

personal god from the impersonal absolute. This name automatically follows from the previous and the next few names further elaborate on how the One becomes the many.

Kings and governments are the repositories of wealth or Bhaga in the world because they are the predominant authority in their domains. The Sun represents both the inner and outer expressions of Bhaga.

ॐ सृष्टिस्थित्यन्तकारिणे नमः
om sṛṣṭisthityantakāriṇe namaḥ

58. The source (*Kārin*) of the functions of creation (*Sṛṣṭi*), maintenance (*Sthiti*) and dissolution (*Anta*).

In the Vedic view, there are three modes of Divinity and three Guṇas or qualities with which everything is endowed. The three modes of Divinity or natural Law are the creative force Brahmā, the sustaining force Vishnu and the dissolving force Shiva. The Guṇas are called Sattva, which we can loosely translate as purity, Rajas, which is activity, and Tamas, which is inertia. Sattva sustains, Rajas creates and Tamas dissolves. This is how the ancient seers perceived and understood nature.

Physics describes the universe in terms of these three functions (e.g. in Feynman diagrams). As management functions they are vested in the ruling power, whether God on the cosmic level or the government on any mundane level. Within the individual, we all create, maintain and dissolve our thoughts and activities, not by any force of the mind, which is itself a creation arising out of the heart, but by virtue of the presence of the soul in the body. The Self is not directly involved but, by its being associated with a body, all of life unfolds. Just as the mere shining of the Sun causes these three to operate in all forms of life on Earth.

ॐ गुणात्मने नमः
om guṇātmane namaḥ

59. Having all the good qualities.

Guṇas are qualities of all kinds but in this name it indicates those qualities we consider 'good'. We could infer that all qualities and thus all prototypes of all things reside within the absolute as the latest theories of

Physics suggest. The formula that describes the Unified Field has a perfect symmetry and is thus unmanifest. Yet, it is made up of all the formulas that describe the different forces of nature combined with those showing how they bond together. Inherent within it is the spontaneous breaking of its own symmetry and thus the projection of the manifest world.

The Sun represents the *Atman*, which is the individual's being and which has an unmanifest or absolute 'aspect'. That is how the individual can know the ultimate absolute Being, if not quantitatively at least qualitatively.

ॐ घृणिभृते नमः
om ghṛṇibhṛte namaḥ

60. Hot, shining (*Ghṛṇi Bhṛt*). Sustained by heat.

If the Sun stopped burning, it would die. The soul also shines. If this ceases, then the soul's knowing becomes utterly unmanifest. This name shows that the one possessing all the good qualities (or all qualities) is shining and thus exhibiting those attributes as needed.

ॐ बृहते नमः
om bṛhate namaḥ

61. Expanding, great (*Bṛhat*).

Light, once radiated, endlessly expands. The universe itself is endlessly expanding. Consciousness is always expanding and because of this we all have a longing to expand our territory of influence, even though we might deny this due to various afflictions. As we deepen in silence, our inner essence becomes more subtle and can appear as infinite. Even then, the expansion continues endlessly.

Contraction is inherent within expansion. Wherever we see expansion, something is contracting and where we see contraction, something is surely expanding. It is the nature of things. That is why, in meditation, sometimes we feel as if we are becoming bigger and sometimes smaller or more concentrated.

ॐ ब्रह्मणे नमः
om brahmaṇe namaḥ

62. *Brahman*, the ultimate wholeness.

Brahman is more than the absolute and the relative put together. It has the same root (*Bṛ*) as the previous name. The One that is great, that is endlessly expanding is Brahman. Its realization comes through knowing oneness. That One then devours everything that appears to be different. It is an evolution of knowledge.

This experience is described in the *Brahmā Sūtras*. It comments on the realization of Brahman to help the understanding of one whose consciousness is transforming. When the whole universe and the endless stream of universes are devoured, that is Brahman. Whatever one has known, that knowledge is always just the beginning of knowing totality. There is no end.

ॐ ऐश्वर्य दा नमः
om aiśvaryadāya namaḥ

63. The giver of sovereignty (*Aishvarya*).

The ultimate ruler of the universe is the Brahman. It has nothing to change in its absolute perfection. The greater the ruler, the less he is involved in day-to-day management. On a small scale the government is endlessly occupied in its business but the ruler of a large country never has to trouble with small details. It is said that in China, the ministers knew what to do just from the way the robe of the Emperor was folded. Wholeness is self-regulating since it comprehends within itself the totality of nature's perfect law. Whatever our realm, this rulership can be seen from the Sun in our Vedic chart.

ॐ शर्वाय नमः
om śarvāya namaḥ

64. The goer.

The Sun motivates everything by its movement. *Sharva* also means one who hurts or kills. It is a name given to both Lord Shiva and

Lord Vishnu. It is mysterious suggesting the power over life and death. That which is given can be taken away at any time. God appears cruel, but only because we falsely identify with something that was never ours to claim. He shows us that by removing that falsehood we then see we had no real ownership.

Letting that into our heart leaves us free. Thus injury is a divine function. In the famous *Bhagavad Gītā*, Lord Krishna shows the hero Arjuna that all the warriors he is about to kill in battle have already been devoured by the Lord personified as Time. "You are merely the instrument" (11.33). He teaches "Do your duty without the sense of personal ownership over the actions" (2.45). This refers to a real state of awareness and cannot be contrived. No one can attain such a state by any act of the mind or will. That state spontaneously arises by genuine surrender, which is the complete relaxation of the heart.

ॐ हरिदश्वाय नमः
om haridaśvāya namaḥ

65. The one with yellow or greenish horses (*Ashva*).

The dawn is what proceeds the Sun and is thus poetically described as the horses of its chariot. I often wondered about the word '*Harit*' (*Harid*) as it seems strange that it means both yellow and green. It also pertains to Mercury and we find both colours used for that planet. One day I was sitting on top of a mountain in India watching the sunrise. Then I saw that there is a greenish tinge to the sunrise. Orange blends into yellow and then green. In fact, as the Sun is about to break over the horizon, the atmosphere splits the light into the rainbow giving rise to these colours. It is also probably why the Sun's chariot is said to have seven horses. As the sky is seen as blue during the day, it is the yellow-green colour that is most obviously proceeding the Sun's rise and is thus attributed to the horses of the chariot. The seven horses are also considered to be the seven days of the week. These are ruled by the seven visible 'planets', Sun, Moon, Mars, etc. This sequence is called the Vara Chakra (Vara is a weekday). It is extensively in Jyotisha. For example, the lord of the day on which one is born determines one's natural vitality.

ॐ शौरये नमः
om śauraye namaḥ

66. The powerful and valorous. Born of a hero or heroism itself (*Shauri*).

A name given to Lord Krishna and many other faces of the divine.

ॐ दशादिक्संप्रकाशाय नमः
om daśadiksaṁprakāśāya namaḥ

67. Illuminating (*Saṁprakāsha*) the ten directions (*Daśadik*).

There are ten directions, eight on the compass, north, north-east, etc., along with up and down. The Self shines in all directions. In other words, this light is not restricted by the limitations of our ordinary range of cognition. The Vedic 'eye', that all-knowingness that arises with the awakening of consciousness, sees and blesses in every direction. A ruler also has to attend to all corners of the territory as well as the airspace and the underground activities.

In anyone's life, it is important to have every direction illuminated. In the Vedic chart, we see which directions are shadowed and thus a potential source of trouble. This mantra supplies one remedy.

ॐ भक्तवश्याय नमः
om bhaktavaśyāya namaḥ

68. Attached to the devoted (*Bhakta*).

A Bhakta is one who is completely faithful to the object of his or her devotion. *Vashya*, literally means 'obedient to'. Thus the one who is the object of the devotion, becomes the servant of the devoted.

Devotion is the characteristic of an open heart. One may open up a little out of self-interest or because one thinks it could give benefit in some way, but this attracts neither God nor others. To whatever extent we are truly open and can give our full attention, those embodying truth respond. Openness has nothing to gain. This is what makes it so attractive.

Shrī Ramana Mahārishi, one of the greatest of the saints of the 20th century, said there were two people of whom he was afraid. These two were truly devoted in their hearts. He knew that he would have to give them whatever they asked for even if it contravened a cosmic law. A saint can contravene the cosmic law because they embody the power

which makes the law. In Sanskrit, this is called Aishwarya (Sun 63). However, the maker of the law does not wish to contravene it. Even in this exalted condition, some kind of unique 'fear' can arise.

ॐ ओजस्कराय नमः
om ojaskarāya namaḥ

69. Shining.

Opening to the inner being, brings the light of the Self to the physiology. Thus, it is the cause of *Ojas*, that finest essence which causes the body to glow. Tejas, mentioned earlier (Sun 43), arises from Ojas. Everyone has a degree of this and the constant experience of pure consciousness causes the face and the aura to shine. That is why saints are portrayed with a glow around them or a halo.

ॐ जयिने नमः
om jayine namaḥ

70. The victor (*Jayin*).

The Sun is the natural owner of that state that is always victorious. The Sun is exalted in Aries. Exaltation is where the Graha shines brightest, figuratively. When a person is born with the Sun in Aries (usually between April 15 and May 15) there is the sense of being naturally victorious. This peaks at 10 degrees Aries, corresponding to birth on or around April 25.

The planetary Dashā or cycle of the Sun is only six years, the shortest of all the Grahas. When it starts, there is often a focus on empire building. Initially this can succeed. However, after a few years it may collapse or the person may make his or her own retreat as the Solar influence transforms. The Sun, as we have seen, represents the highest truth and is not greatly concerned with the things of this world. Even if we toy with its outer power, we soon begin to cherish what is more fundamental, the pursuit of self-knowledge. Thus, the focus naturally changes from outer power and influence to inner wisdom.

ॐ जगदानन्दहेतवे नमः
om jagadānandahetave namaḥ

71. The cause (*Hetu*) of the bliss of the whole world (*Jagadānanda*).

All joy ultimately arises from the field of pure being. It is Sat (pure) Chit (consciousness) *Ananda* (bliss). Because it is bliss, then anything that touches it stirs That, like drops of water blown off the surface of the ocean by the wind. In the *Bhagavad Gītā* (6.28) it says, 'Touching that wholeness (Brahmā Sansparsha) is infinite joy'. In the Upanishads (*Taittiriya* 1.6) it says, 'Every being is born of bliss, is sustained in bliss, and returns to bliss.' The Gītā and the Upanishads are great texts of the Vedic literature that pertain to the knowledge of the Self.

A good king is a source of joy for all the people even as a bad king makes everyone suffer. Everyone in a position of leadership must remember this. Even the smallest self-interest makes you a bad leader as those you lead pay many times for every little bit you take. Those who serve well are followed by the blessings of those they help, even after death.

ॐ जन्ममृत्युजराव्याधिवर्जिताय नमः
om janmamṛtyujarāvyādhivarjitāya namaḥ

72. He removes (*Varjita*) the miseries (*Vyādhi*) associated with birth (*Janma*), death (*Mṛtyu*) and ageing (*Jara*).

That Self is neither born nor does it age or die. Remaining within the cycle of birth, ageing and death, it is ever the same. That is what you really are. There is nowhere to go to know it. We only have to desist from struggling with the cycle and all that it brings to our experience. It is just a show.

ॐ औन्नत्यपदसञ्चाररथस्थाय नमः
om aunnatyapadasañcārarathasthāya namaḥ

73. He is stationed (*Stha*) in his chariot (*Ratha*) moving (*Sañcâra*) in a high place (*Aunnatyapada*).

The high place refers to high moral conduct. Those who live by truth are indicated here. *Stha* points at an established condition, not a fluctuating one. That state is said to be a state of surrender because one is simply allowing the inner Being to guide one's life. There are no doubts. The cravings in the mind have nothing to attach to. Through spiritual practices and contact with the wise, this condition becomes established. Initially it fluctuates as the mind tries to retain its rulership over the life.

This name expresses that state of unbounded awareness. This can only be known by being It for there is no satisfactory description. Fortunately, many people have had a taste of this at some point in their lives. For example, the usual sense of limitation may dissolve as a person falls asleep. Once known, one can readily understand the sense and essence of the scriptures.

ॐ असुरारये नमः
om asurāraye namaḥ

74. The enemy (*Ari*) of the demonic forces (*Asura*).

Asura is one who is not drinking the nectar, is not touched by the immortal, is not a knower of truth. This is the condition of the mind lost in its hopes and fears. The mind itself is not the enemy. Once the Self or inner Sun is known, the mind becomes calm. The Asuric tendency is pacified.

ॐ कमनीयकराय नमः
om kamanīyakarāya namaḥ

75. Making (*Kara*) lovely (*Kamanīya*).

The Solar energy makes one desirable or charming. It is the expression of truth. When we follow the voice of our inner being, it is just like obeying a good guide. It has none of the energy of taking to fill our own need. It is such a quiet voice, like an inner knowing. We all have it, but we have to cultivate a habit of following that knowing.

ॐ अब्जवल्लभाय नमः
om abjavallabhāya namaḥ

76. The delight (*Vallabha*) of the lotus flower (*Abja*).

When the sun rises, the lotus flowers open. He delights them. The Chakras in the body are said to be lotuses. They open in the light of the inner Sun of truth. It is a commonly held misconception that the light of the Self shines forth because of the Chakras opening. This name makes it clear that they open due to the shining forth of the light of the Self. That is why forcing the bodily Shakti through extreme techniques can lead to a distortion of both the subtle and the gross within. The name also means the beloved of the Moon. The Sun is the king and the Moon is the queen.

ॐ अन्तर्बहिःप्रकाशाय नमः

om antarbahiḥprakāśāya namaḥ

77. Shining both within (*Antar*) and without (*Bahiḥ*).

This name makes it clear that both the inner Sun and the outer visible Sun are indicated by all of the names.

ॐ अचिन्त्याय नमः

om acintyāya namaḥ

78. Beyond thinking, inconceivable (*Achintya*).

The *Taittiriya Upanishad* (2.4) says about the Self, 'from where the mind and speech turn back'. Pure Being is beyond our thoughts and feelings. Just as the power and glory of the outer Sun is hard to conceive, so is the nature of the Self.

ॐ आत्मरूपिणे नमः

om ātmarūpiṇe namaḥ

79. The form of the Self or soul.

The *Atma* is the pure Being as knowable by the individual soul or Jīva in Sanskrit. The Jīva can know the Atma and then it naturally identifies with it. This name confirms the use of the Sun in Jyotisha as the indicator for the Atma.

ॐ अच्युताय नमः
om acyutāya namaḥ

80. Imperishable (*Achyuta*). The Self does not perish with the ageing and death of the body.

ॐ अमरेशाय नमः
om amareśāya namaḥ

81. The lord (*Isha*) of the immortals (*Amara*).

The Sun is the longest living form in the solar system. The laws which brought the Sun into existence will still be there when it has burned out. The inner Sun is the container and thus the lord of all its powers. These are the laws of nature personified by the gods. They are immortal in so far as they are the power of that from which everything arises. This name points to that state which transcends the changing factors of life.

Amara also means gold and mercury. The metal of the Sun is gold. Its gem, ruby, is best set in gold. Mercury is meaningful here because, while it is normally extremely poisonous, once processed it becomes a medicine that is said to give relative immortality. In the Vedic alchemy there is a 16-stage process through which Mercury is modified. It is repeatedly heated and dried with different herbs. It requires great care and takes about nine months. Some friends tried for many years to complete this process. However, every time some interruption took place. Even if there is a small defect, the whole work is spoilt and one has to start over. Eventually, they managed to process through eight stages and their Guru said that was good enough. Even this is a powerful medicine. The 16-stage product is said to bring instant perfection as in the ability to fly with even a pinhead of it put on the tongue.

Fortunately, living in truth does not need physical medicine. It is satisfied by even a moment of realization of pure being. If the bodily existence is prolonged, then that depth of knowing would increase more and more. It is said one yogi came to know that he would meet his Guru only after 1,400 years. Since being born and reborn is a troublesome and uncertain business he used special techniques and, perhaps, medicines to keep himself alive until he met her. Prolonging life has a value especially for the self-realized, but only from the point of view of difference: the body and individual experience. From the cosmic perspective, nothing

that we do or do not do matters. Even a long life on Earth is just a micro-moment to the universe.

ॐ परस्मै ज्योतिषे नमः
om parasmai jyotiṣe namaḥ

82. The light (*Jyotis*) for another (*Parasmai*).

The Sun shines and others enjoy. The mind sees and understands because of the Self. If there is no thinker, then there would be no thought. Nothing remains for the truly wise but assisting others to know that wisdom. There appears to be a great sacrifice in this. For example, in the crucifixion of Jesus or those saints like Shrī Amritānandmayī Mā who constantly absorbed the 'sins' or suffering of others. The great ones certainly experience physical pain by doing this, but that is no deterrent. They are just fulfilling their purpose.

ॐ अहस्कराय नमः
om ahaskarāya namaḥ

83. The creator of the day (*Aha*) or, by inference, day and night.

The Sun is the cause of the day so it is said to be the ruler of it. Aha can also suggest unrestricted ('*a*') joy ('*ha*'). In English we speak of an 'Aha' experience which brings a moment of joy and inspiration.

ॐ रवये नमः
om ravaye namaḥ

84. The creative power.

Ravi is one of the most common names used for the Sun in Hindi. *Rrr* is the vibration from which everything emerges (*vi*). Ravivar is Sunday. It is a Sanskrit term also used in Hindi. The Egyptian Sun god is called Ra.

The three names, Sun 84-86, form a trinity: The Creator, the Maintainer and the One who wields the power to dissolve everything. These are the three powers of the Supreme Divine (see also Sun 58).

ॐ हरये नमः

om haraye namaḥ

85. The maintainer.

This name (*Harī*) could be derived from the two previous names. Hari is a common name for Lord Vishnu, which is the aspect of divinity that sustains everything. '*Ha*' is joy, '*ri*' is vibrating, expressing, knowing. Everything is sustained by an awareness of bliss. Those who find little joy in life, die soon by their own disinterest in life. Those who constantly find new joy in life, blossom in their health and well-being. It is the nature of things. Let those who seek pleasure at the cost of the well-being of others pay careful attention. The result is certain to be a curtailment of their happiness and longevity.

There is a wonderful story from the great epic, the *Mahābhārata*, which illustrates this. The great kings, the Pandavas, were performing a profound Vedic Yagya (ceremony) involving complex rules and huge charities. It was attended by all the great sages and was considered the height of sanctity. Towards the end, a strange mongoose, half of whose body was gold, entered the centre of the Yagya and rolled in the dirt. Then he sat up and declared to the Kings and sages that their Yagya was worthless. They were amazed and surprised and asked the extraordinary mongoose to explain himself. He said that there had once been a drought and the people were dying. One family had only a few grains of rice left to feed their children. Then a monk had come to their door begging food. The parents had lovingly fed the unexpected guest, as is the tradition in India and many other countries. Subsequently they all died and attained Moksha.

The mongoose explained that he, by chance, rolled in the dust of that house on one side of his body. He had turned gold due to the extreme sanctity created by the generosity of this family. After that he had been looking for another holy place that would turn his other side gold, but even the great ceremony of the kings was inadequate.

I was lucky enough to see a pair of golden mongoose on top of a small mountain in the Himalayas. They appeared on my birthday as I was walking towards the Kassar Devī temple near Almora. The underside of these animals is golden and the back is dark brown. This may be the animal referred to in the story.

This name is applied to many gods and planets. It also means a ray of light, fire, the wind, or a yellow or greenish colour as discussed earlier.

ॐ परमात्मने नमः
om paramātmane namaḥ

86. The Supreme Soul.

In Advaita, *Paramātman* is the highest Brahman, free of qualities. When associated with qualities, it is Ishwara or Lord Shiva. He has the role of controlling the dissolving or destructive powers. This name tells us that we can see the Sun in the Vedic chart not only as the individual soul but also as the Supreme Soul. Just as we can see the relationship between the individual and the Guru or guruhood by seeing the position of Jupiter, we can see the relationship to the highest, to God, through the position of the Sun. This is possible because it is the view from the individual human being that is revealed. The chart is not telling us about the Supreme.

This name explains why kings and rulers often feel that they have a divine right to rule. It is a complete illusion but a predictable one. It approximates the truth only for those who have no personal self-interest. There must be no trace of selfishness. This is why renunciate saints are called Mahārāj (king) in India.

The best arrangement of government is that some competent ruler is there who respectfully follows the advice of a self-realized soul. I came across such a situation in Africa. A president who was genuinely free of corruption had a realized Guru from India. The President kept his cabinet clean, though the lower ranks were frequently corrupt. The saint had armed guards because he had repeatedly saved the life of the president and was thus the prime target of the enemies of the president. The whole arrangement was very private as far as the ordinary public was concerned. As it happened, the government refused to spend their meagre foreign exchange resources on whisky and the like, due to the need of buying medicine and other essentials. This caused a powerful foreign government to feel that they were obstructing free trade. That government sent its agents in and manipulated the media until the president was removed and replaced by someone who proved to be very corrupt.

There is a delightful story about this President's Guru. Once, it was the day celebrated as the birthday of Lord Krishna. He prepared some food and took a vow that he would not eat until the Lord had taken the food offered to Him. So he waited. Hours passed. He was beginning to doubt his faith then, suddenly, there was a bang on the door. He opened it and found a cow. It stepped forward, gently pushing him aside, walked

across to the offering plate, took a chapati (piece of bread), turned and left the room. Krishna is famous as Gopala, the protector of cows.

ॐ तरुणाय नमः
om taruṇāya namaḥ

87. Ever youthful.

Taruṇa is tender, soft, newly born. Pure tenderness is the nature of pure consciousness. It gives youthfulness to those who are strongly associated with the Sun in their chart. This is why the Sun can indicate a youth in Prashna. Prashna is the science of answering questions. If one is asked about a person, one has to distinguish the age group of that person from the Grahas involved.

This mantra can help cultivate tenderness. This is key to developing wisdom and enlightenment. Everything that is hard inside has to soften to attune to reality. Astrophysics can make us feel that the universe is a very harsh and dangerous place, and yet all that we see on Earth has also arisen in this universe down to the finest and most tender touch. In the beginning there was nothing whatsoever, until space and time burst forth. Eventually stars and black holes emerged, and then came life itself protected by the same forces that would destroy it elsewhere.

It is said that if consciousness is sufficiently refined, even the body can go beyond the sphere in which it is influenced by the forces of material nature and become immortal and invincible. Perhaps in this era of humanity, such a state is not possible, but the Vedas claim that in the far past such a state could be attained by a rare few. It is also said that when the bodily airs or Prāṇas are balanced, the body becomes light and can fly at will. In this state, it is free from ageing. A story from Sri Lanka tells us that, much before the coming of the Portuguese sailors and soldiers some 500 years ago, the morning sky was darkened by perfected ones flying north to bathe in the Ganges. Gradually the number decreased until, around the time of the foreign arrivals, there was none. I met an astrologer who watched the great sage Swāmi Sivānanda floating in the air just above the Ganges during his early morning meditation. He would sit on a windowsill of his room by the bank of the river and then gently drift up and out across the water. I have heard other such stories with a believable provenance.

Having fostered the delicate development of biological life to the higher forms, eventually a state of life can arise that can advance out into

the dangerous arena of space where no ordinary human can safely venture. To travel out to Mars and beyond, we think of protecting ourselves with various shields and devices. However, only the most refined awareness can actually associate with the vast and violent material reality of the universe due to its intimacy with the infinitely dynamic reality beyond the material.

ॐ वरेण्याय नमः
om vareṇyāya namaḥ

88. The pre-eminent, most esteemed or desired.

Varenya is also saffron, a colour close to that of the Sun especially on rising and setting. Saffron, the plant, costs more than gold by weight. Its colour is associated with purified souls who have risen above the worldly desires. The reason for wearing saffron coloured garb is to show that one has taken the fires of the householder life inside. When the cloth is taken, the funeral rites are done and thereafter the person may not cook or perform the fire rituals. Everything of the mundane life must be foregone.

ॐ ग्रहाणां पतये नमः
om grahāṇāṁ pataye namaḥ

89. The ruler of the planets (*Graha*).

Graha is a seizer (or grasper). As the *Pati* or lord, the Sun should be considered the dominant Graha. It is studied for how the matters of life are seen with respect to the individual soul or sense of self.

In English, we talk about planets in the chart but Graha refers to the archetypal powers that cause us to pass through various experiences. We understand those powers from the map of the sky. It is not necessary to hypothesize some physical influence on us by the actual planets, such as Jupiter and Saturn.

The Sun shows the maturity of the soul. The Moon shows the physical, mental and emotional spheres of life. The view from the Moon is the primary study for most worldly matters. The Ascendant shows the intelligence and is also important in understanding our experiences.

ॐ भास्कराय नमः
om bhāskarāya namaḥ

90. The cause of brilliance or that which makes things clear or evident.

Bhāskara also means majesty, glory and desire. We need light to see and we need a quiet space internally to properly understand. Once we have put down our issues and agendas that cause so much noise in the brain, then everything becomes clear without any mental effort.

ॐ आदिमध्यान्तरहिताय नमः
om ādimadhyāntarahitāya namaḥ

91. The one who has no beginning (*Adi*), middle (*Madhya*) or end (*Anta*).

The Supreme Being alone is free from (*Rahita*) a beginning, middle or end. The state of Samādhi is the even state of the mind or intellect. In that state, there is no time and hence no beginning, middle or end. These are the defining factors of worldly things. The recognition of Samādhi comes about by the Grace of God or the Guru. We can practise many things such as meditation but, unexpectedly, one day we realize that we are That and always were.

There is no real meaning in saying that "I realized the Truth at such and such time and in such and such place." It never occurs in time and space. Later on, we may think there is some association between a place and time and that cognition but even the memory cannot be localized. Those who know what I am saying will understand, otherwise it may seem strange.

ॐ सौख्यप्रदाय नमः
om saukhyapradāya namaḥ

92. He gives the fruit of happiness.

Sukha is pleasure and happiness. *Saukhya* is what arises from that. It is true felicity. Pleasure is always rising and falling. The essence of that is the joy that exists irrespective of the changing experiences.

ॐ सकलजगतां पतये नमः
om sakalajagatāṁ pataye namaḥ

93. The lord (*Pati*) of the whole world (*Sakala Jagatāṁ*).

He presides over the wholeness of everything that exists.

ॐ सूर्याय नमः
om sūryāya namaḥ

94. The flow of creation.

'Su' has a sense of flow and *'Ri'* is the primordial creative vibration. 'Su' also says that it is good. Who is to find fault with anything under the Sun? That is why we feel free to criticize that which we call 'dark' but we know that even the darkness is an expression of the same power as the light. Just as by creating the day, the night was created.

Sūrya is said to be the energy of the Sun in springtime. That is when we feel this flow of sweetness most.

ॐ कवये नमः
om kavaye namaḥ

95. The omniscient.

Kavi indicates a sage, one who has supreme knowledge. This is the natural indication of the Sun. It signifies the Self and the Highest. Kavi is also a poet. This is discussed more under Venus. The very best of poetry, to my mind, has been inspired by the touch of truth as in Rumi, Wordsworth and Whitman.

ॐ नारायणाय नमः
om nārāyaṇāya namaḥ

96. The person who moves (on the cosmic waters).

Nārāyaṇa is a famous name for the divinity. It is the ultimate causal principle. This is like the Taoist saying 'Wu Wei': action and yet no

action, movement on the ground of no movement. This seems to be pure paradox but it is an obvious and unmistakable experience that arises with sufficient quietness of consciousness. Another meaning is 'the refuge of mankind'. This name can be taken as the first in a sequence describing the birth of time and space. It is said that the Creator was born of a lotus that arose from the navel of Lord Nārāyaṇa. Then, he caused the whole of creation to manifest.

ॐ परेशाय नमः
om pareśāya namaḥ

97. The supreme (*Para*) ruler (*Isha*). The lord of Para or the field of the transcendental.

Para is the great Oneness. It is its own inherent intelligence. There is none other. Para is the husband of Prakriti, nature, in the sense that the Supreme Oneness is the spaceholder, or the male element, of the dynamism, which is the female, the Shakti. This establishes the identity of Sūrya with Shiva. In the Vedic chart, Sūrya can indicate the worship of Shiva as well as Shrī Rāma, who is identical with Nārāyaṇa. Para is also the finest of the four levels of speech or expression. It is the Veda whose vibrations give rise to everything.

ॐ तेजोरूपाय नमः
om tejorūpāya namaḥ

98. The one with a shining (*Tejas*) form (*Rūpa*).

The first and finest expression of space and time is a brilliant light. The poetic Sanskrit sages say that it is 'brighter than a thousand or millions of suns'. For example, Gaṇesha is hailed as *'sūrya koṭi samaprabha'*.

ॐ श्रीं हिरण्यगर्भाय नमः
om śrīṁ hiraṇyagarbhāya namaḥ

99. The most auspicious golden womb (*Hiraṇya Garbha*).

This is the first manifestation of the universe or its most subtle condition. *Shrī* often indicates the Divine Mother, since naturally She is the one with the womb carrying the whole creation. That womb, being golden and shining is indicated by the Sun. This indicates the fertility or creative aspect of the Sun despite its strong masculine appearance. *Shrīṁ* is the Bīja or seed mantra of Lakshmī, the Goddess of wealth, beauty and victory. These names (99-102) bring out these key sounds and suggest their sphere of effects.

ॐ ह्रीं सम्पत्कराय नमः
om hrīṁ sampatkarāya namaḥ

100. The giver of abundance (*Sampat*).

Hrīm is the Bīja of Bhuvaneshwarī, the queen of Shiva, the Lord of the world. It indicates fascination, dissolution and the essence of everything. *Hrīm* is also the Bīja recited by the Sun as it moves.

ॐ ऐं इष्टार्थदाय नमः
om aiṁ iṣṭārthadāya namaḥ

101. The giver of desired wealth (*Iṣṭārtha*) or purpose of life be it Dharma, fulfilling one's duties; Artha, wealth; Kāma, pleasures; or Moksha, liberation.

Aiṁ is associated with the Goddess Saraswatī who rules over wisdom. These three names (99-101) signify the Shaktis of maintenance (Lakshmī), dissolution (Bhuvaneshwarī) and creation (Saraswatī). The order is very significant. A-U-M represents creation (A), maintenance (U) and destruction (M). Therefore, the order in these three names signifies U-M-A, the name of the Goddess Parvatī, wife of Lord Shiva, who obtained her status through unwavering meditation and devotion.

ॐ अं सुप्रसन्नाय नमः
om aṁ suprasannāya namaḥ

102. Serene, gracious and favourable (*Suprasanna*).

Am is to serve and honour. The Sun is the Paramātman. By following the Will of God, which is our very Self, we get the highest serenity.

ॐ श्रीमते नमः
om śrīmate namaḥ

103. Possessing all auspiciousness (*Shriman*), all glory and fortune.

ॐ श्रेयसे नमः
om śreyase namaḥ

104. The best of everything (*Shreyas*).

The most blessed. This indicates that the Sun is the significator of auspicious results and the highest good. This can be be applied particularly in Muhurta (elections) and Prashna (answering questions). Commonly, the Sun is taken as a malefic. It is egotism that gives the malefic results. Otherwise, the Sun indicates most noble qualities.

ॐ सौख्यदायिने नमः
om saukhyadāyine namaḥ

105. Giving (*Dāyin*) felicity, joy (*Saukhya*).

ॐ दीप्तमूर्तये नमः
om dīptamūrtaye namaḥ

106. Whose form (*Murti*) is light (*Dipta*).

The Sun's position in the Vedic chart shows how we shine, how our face glows and how our actions appear to others. The Sun is naturally an Agni or fire Graha along with Mars and Ketu. It also relates to vision. Those born at sunrise can have some eyesight deficiencies. Perhaps their own glow makes seeing other things a little less easy!

ॐ निखिलागमवेद्याय नमः
om nikhilāgamavedyāya namaḥ

107. One who knows (*Vedya*) all (*Nikhila*) the sacred lore (*Agama*).

Through study and realization, those ruled by the Sun can embody the highest truth as well as enjoying broad knowledge. Vedya can also mean that they are recognised for that knowledge. That which is given by the Sun, shines in the world.

ॐ नित्यानन्दाय नमः
om nityānandāya namaḥ

108. Eternal bliss.

The last name leaves us with a promise and an assurance. The Sun is said to be Krura (cruel) but as the Kāraka for the Self, the Atman and the Parāmatman, the soul of all, it is the very fount of eternal (*Nitya*) bliss (*Ananda*). To know that bliss and to live it fully requires a perfect surrender to the natural law, which resides within the Self. Such a demand may seem cruel when we are distracted with many other things but it is not inherently so.

The Sun requires that we live according to natural law. Like the government, it forces us to obey its laws and punishes us if we stray. The Sun in the Vedic chart shows where we may be forced to do things we dislike. Bliss is the eventual fruit of our acceptance. The worship of the Sun consists of selfless service. It is hard but it is really good. It is the way to eternal bliss.

This mantra helps us to rise to the Highest.

ॐ तत् सत्

Om tat sat



Chandra, the Moon

CHANDRA, THE MOON

ॐ श्रीमते नमः
om śrīmate namaḥ

1. Salutations to the one possessed of all auspiciousness.

The Vedic Astrological chart shows one's level of *Shrī* or fortune. The chart is created by the movement of the Moon and its interplay with the Sun. In India, interpretation of the chart starts with the position of the Moon rather than the Sun for issues of personal experience and fortune. The Sun is like the soul because it moves steadily on in its course without variation. The Moon is like the mind as it rises and falls with its reflection of the sunlight. Among the main significations of the Moon are the mind and the mother.

In India, mothers and married women are addressed as Shrīmati. This is the feminine form of this name. The male form is *Shrīman*. The meaning is the same: one who is possessed of Shrī (pronounced Shree). Shrī indicates all kinds of auspiciousness. It is a name of Lakshmī, the Goddess of wealth, victory and beauty and it also stands for the number 108. In Vedic Astrology, the zodiac is divided into 108 Padas or quarters. There are four for each Nakshatra or lunar mansion (4 x 27 = 108), and nine for each Rāshi or sign (9 x 12 = 108). This is the key division of the zodiac and is especially related to the movement of the Moon, which defines the Nakshatras.

The day is naturally divided into four parts. These are separated by sunrise, midday, sunset and midnight. The Moon moves through one Nakshatra each day (approximately), so we can say that the division of the Nakshatra into four parts or Padas follows naturally from the four-fold division of the day. As each sign contains nine Padas, this is the natural division of each zodiacal sign. The fact that there are 12 signs follows from the approximate rate of 12 full moons that occur in the course of a year. As the Moon is connected to the Nakshatras, the mother is seen from the fourth house. As the Sun is connected to the Rāshis, the father is seen from the ninth. In this way, the perfect synchrony of the Nakshatras and Rāshis gives rise to the core concepts of Jyotisha.

The Moon's cycle controls the growth of plants and human fertility. Research shows that people often relate human beauty to fertility. The Vedic texts connect beauty to auspiciousness. Of course, there is more to beauty and auspiciousness than physical characteristics or age-related fertility. The inner beauty that arises from a sweetness of consciousness is the deeper aspect of the meaning of this name. There is nothing more beautiful than a pure heart. Later, we see how the Moon is related to Soma, the nectar of divine consciousness, which is the cause of inner sweetness.

ॐ शशधराय नमः
om śaśadharāya namaḥ

2. The one carrying the hare (*Shasha*).

This refers to the markings on the Moon that look like a hare, rabbit or deer. The Nakshatra called Mṛgashīrṣā, or the head of a deer is ruled by Soma which is another name for the Moon. The connection with the deer or rabbit is not accidental. They are mild and timid animals that appear to be constantly searching. This is the nature of the mind, which is understood by studying the Moon in the Vedic astrological chart.

An old story has it that the markings are due to an incident where the Moon saw Lord Gaṇesha riding on his mouse. The Moon laughed and Gaṇesha broke off one of his tusks and hurled it at the Moon creating the marks. Everything about Gaṇesha is highly symbolic. His whole form is said to be a personification of the Om syllable. The mouse as the vehicle for such a vast body indicates the relationship between the small Jīva or personality and the infinite vastness of absolute consciousness. It also indicates the Divine consciousness controlling the plundering nature of the mind. The single tusk of Gaṇesha suggests the one-pointed nature of that consciousness in its absolute crystal clarity, as the mind's fluctuations no longer dominate experience.

ॐ चन्द्राय नमः
om candrāya namaḥ

3. The luminous one.

Chandra is the most common Sanskrit name for the Moon and luminosity is its most obvious feature.

ॐ ताराधीशाय नमः
om tārādhīśāya namaḥ

4. The first lord of the stars.

Tārā means star and is also the name of the wife of Jupiter, stolen by the Moon. By Tārā and the Moon, Mercury was born. Later, the Moon restored her to Jupiter after the intervention of the creator Brahmā.

This name also means the ruler of the best of the stars. Rohinī has some claim to be the best Nakshatra. It is in the middle of Taurus and is fertile by nature. The Moon was given the 27 Nakshatras as wives but Rohinī proved to be the principal or favoured wife (Moon 20).

The question of gender arises when discussing the Moon. In the West, the Moon is referred to as 'she' and in Vedic Astrology, the Moon is 'he' but represents female things. The ancient Egyptians took the same view as the Vedic. I will use both genders out of respect for both traditions. In the Vedic view, every deity has a male and female component. The Sun may be considered male but he is always accompanied by his power or Shakti, his wife. The male is said to be incapable of accomplishing anything without the motivating force of the Shakti. Thus, they are always together.

The ancient *Manu Smriti*, the oldest extant law book we have, gives some interesting rules or advice for husbands and wives. It says the husband should always look to the happiness of the wife. The wife is advised to obey the husband and not argue. If the husband suggests something that she does not like, it advises that rather than say something, she should express it on the face. Whatever our role in a relationship, it is always helpful to watch carefully the face of the other person and enjoy its light as we appreciate the Moon at night.

The Moon, like the Sun, is a royal planet. Those in whose Vedic chart these Grahas predominate need to be treated accordingly. Everyone deserves respect but the respect we pay to a preceptor (Jupiter person), a celebrity (Venus person), an intelligent or skilful person (Mercury), a warrior (Mars) or a good worker (Saturn) has its own energy.

ॐ निशाकराय नमः
om niśākarāya namaḥ

5. The maker of the night (*Nishā*).

What is the night without the Moon? Just as the Sun is said to be Dinakara or the maker of the day, the Moon is the maker of the night. This name by its very sound conjures up the soothing moonbeams cooling the heated earth or the cool Moon hanging over fields and mountains covered in snow. It is so lovely that Nishā is popular as a girl's name. Nishā also means a vision or a dream. They are the creations of the mind.

ॐ सुधानिधये नमः
om sudhānidhaye namaḥ

6. The receptacle or abode (*Nidhi*) of nectar.

Sudhā means ease, comfort and the nectar of the gods, the Soma. The Moon is often associated with nectar and Soma is another of its names. After the heat of the day, its cooling beams have a nectar-like quality. The orb of the Moon is said to reside at the top of the spine and the Sun resides at the base. When the Kuṇḍalinī energy rises up and reaches the place of the Moon, drops of nectar start falling down from the disc of the inner Moon and nourish the entire bodily system, subtle and gross. Unawakened, circling at the base, the life force gradually dries up through our willfulness. Through complete inner surrender, the life force arises and remains perpetually risen.

Inner surrender cannot be described or converted into a formula. Egoistic tendencies have to be surrendered but that is not something one can simply choose to do. After all, who is choosing, who is doing? The simple truth is that one cannot transcend the mind by any effort of the mind. As Ramana Mahārishi said, the thief (the mind) will not arrest itself. That is why people mediate and pray in whatever way they choose to wear away their coarseness. When one is ready, one may meet a self-realized soul and she or he will help much more than one could ever understand. A great soul will pray to God on our behalf and that is the key, for such a prayer is always heard. It is very important that one does not speak ill of such great souls and if one takes such a guide, one simply does what they ask. We can, of course, ask questions and raise doubts. Every mentor is a Guru on some level. For some people, the guide may be a person. For others, it may be nature itself or one may feel guided from within.

There are no formulas here, everyone has to find their own way forward but it is helpful to understand the role of certain mental states. These are discussed here because the Moon represents the mind. The

Moon is very sensitive and it is the influence of other planets on it that gives rise to these various states.

A. Fear. Fear is there to stop us from advancing. Every gate we approach has a guard. The guard has only the weapon of fear. That stops almost everyone. A few ignore the fear they feel and pass through that gate. There is a true story about a sage from the South of India, Shrī Shivabalayogi Maharāj, who passed in 1994 shortly before I started to write this book. In his youth, he was engaged in very serious practices that required following a strict time schedule. Once a day, he would go to the nearby river to bathe and then return to continue his practice in his little hut. He had to resume by a certain time. One day he reached his hut to find a very large cobra standing upright in the doorway blocking the path. He waited for it to move but it did not move away. When time was running out for him to resume his practice he stepped forward to enter the hut and the snake bit him. Inside the hut he collapsed and was unconscious for some time. He recovered and resumed his practice, which was to obtain the vision of Lord Shiva. After a short time, the vision came and around the Lord's neck was the self-same king of the snakes smiling at him.

Another great sage, who was an elder of and well-known to Shrī Shivabalayogi, was Tapasvi Maharāj. He lived from the 1760s to the 1950s. He was a prince from Western India and at about the age of 60 he returned from combat to find his wife and son had died. Disgusted with fighting he rode to Delhi to request the Mughal Emperor to intervene to stop the fighting between the various small kingdoms. After some time, he obtained an audience. The Emperor was praying on his beads while the Prince talked. When he finished, the Emperor explained that his power was not sufficient to intervene but in any case he considered the life of a saint far superior to that of a king.

The Prince rode out of Delhi and when he came to the junction where the road to Rishikesh began, he turned North towards the Gaṇges (Gaṇgā). Since time immemorial, those wishing to pursue the spiritual path have gone to the Gaṇgā especially where it enters the Himalayas and beyond. Rishikesh is that gateway town. As he approached the river, he found his way blocked by a large snake. He dismounted, drew his sword but was unable to strike the snake as it moved too fast. The snake disappeared and he resumed his journey. After a short distance, again the snake was blocking the way. Again he failed to strike it. At this point, he realized this was no ordinary occurrence. He put down his sword, took off his helmet and bowed down before the snake. It observed him and then quietly withdrew. Shortly after that he reached the Gaṇgā. He wrapped all

his gold and jewellery in a pouch, which he hung on the neck of his horse. Then he began his quest wearing only his loin-cloth.

Such moments can happen to all seekers because the energy of awakening is snake-like and the final knot to be broken is guarded by the greatest fear, the fear of annihilation. The ego is facing its end and that is no small thing, or at least it appears so at the time. Afterwards, it is nothing, just like losing a mirage. The lunar nodes, Rāhu and Ketu, are primarily connected to fear and awakening.

B. Distractions. The path to God is also guarded by various pleasure fields. The closer one comes, the more temptations are presented. One can be offered more and more of what the world considers valuable such as wealth, sex and power and, eventually, even mystical attainments like levitation. In the Yoga Sūtras (3.51), the great text of yoga, it warns the aspirant not to accept these offers, 'therein lies danger'. Most certainly, progress will end and regress is likely. There is a price for everything. It is good to clearly know what one has to pay before taking anything from another. However, everyone has areas where it is hard to have crystal clarity. Rāhu and Ketu, in particular, create a smoke or covering that prevents us from seeing clearly.

It is wise to completely avoid black magic. There is a wonderful story of the great Tibetan master Milarepa. As a youth, some relatives cheated his family and took their land. He studied black magic and had his revenge by killing them all. Sickened by seeing what had happened, he approached a great master for spiritual initiation. The master ignored his request and just asked him to build him a house out of stone. Milarepa built the house and showed it to the master. He said that it was in the wrong place and asked Milarepa to move it slightly. This involved entire reconstruction. This was done, but again it was wrongly placed.

After building the house several times the disciple lost heart. He approached the wife of the master who also felt that her husband was being unkind and she sent him for initiation to a student of the master in another valley. The mantra he gave had no effect so this senior student asked if Milarepa had been granted permission from the master to learn. Hearing the story, he sent him back to the Guru. The master explained that if he had rebuilt the house one more time, his sins would have been exhausted and he would have gained enlightenment. As he had failed, he would obtain realization through meditation but it would take another 30 years. There are variations on this story but the idea is the same. For example, people with Ketu in the second house, owe a debt to the Gurus. They may well be sent on many fruitless errands. The master sees all the karma of the student. The student knows very little, usually nothing.

C. Confusion. At an early stage in the spiritual path one will have to face confusion. It is said that there is no greater obstacle than doubt. This is where faith in one's guide is very helpful. It is rather like having a really good GPS navigation system. Suppose one comes to a crossroads with no signpost and the way suggested by the system looks to be away from the direction one is going. If one accepts that the system is based on good maps and good programming, then one goes the way it suggests. Alternatively, one may feel doubtful and try all the other paths first. It all depends on one's faith. The Guru or guide will start by showing you in a clear way that what he or she suggests is right. Later, that help stops and then one has to accept that the earlier steps were right and so this new advice is also. The Guru is a reflector of one's own inner guide. Sooner or later, one has to find and follow that. Rahu causes doubts and questioning. Jupiter gives faith. Both have their own value. If one feels blocked by doubt, we can strengthen Jupiter (see the Jupiter names).

D. 'I am God'. As Jupiter represents God in the chart, a person whose chart is dominated by Jupiter can start to feel like this. When one experiences infinite consciousness, one dissolves in the ocean and then feels, 'I am the ocean'. However, the 'I' that speaks is not the ocean. It is just an expression of that like all the individual 'I's. The knowing is true on its level but that cannot be translated into some concept about the ego. As Ramana Mahārishi said, there is nothing worse than a spiritual somebody.

This trap is hard to avoid because it is so subtle. Jupiter people are often deeply interested in spiritual wisdom. If the Sun is afflicted, then the trap is even more seductive. One may have a sense of unworthiness that is quite troubling. The automatic tendency is to compensate for this by trying to prove that one is worthy. The real answer is to recognize that worthiness and unworthiness are equally illusionary. The feeling of unworthiness is best patiently born as part of the scenery. Doing this without complaint, can bring immense rewards.

ॐ सदाराध्याय नमः

om sadārādhyāya namaḥ

7. To be worshipped (*Arādhya*) always (*Sadā*).

Once the nectar starts flowing, bliss absorbs our attention and it is never lost because nothing else is more attractive. The giving of attention is true worship and true surrender. Without this, the attention is constantly seeking more happiness and jumps here and there. One

whose attention is absorbed in the inner bliss is always worshipped by the subtle and gross beings in the universe. She takes nothing but is constantly radiating her joy.

ॐ सत्पतये नमः
om satpataye namaḥ

8. The lord (*Pati*) of truth and purity (*Sat*).

This name continues the commentary on that state of awakening. It tells us that the Moon indicates truth and purity in the chart. Through the associations and positions of the Moon, one can see to what extent this is found in the life of the individual. We evolve with time. As we mature, the finer values of the planets can blossom. If we feel stuck, mantras like these can help.

Every tough combination in an astrological chart, like the Moon with Saturn, suggests some outer disturbance (e.g. depression) but also has an inner promise (e.g. life in bliss). Those who have a more profoundly anchored inner life may not experience the outer effects to the same extent, and pass through the inner transformation promised even at a young age.

ॐ साधुपूजिताय नमः
om sādhupūjitāya namaḥ

9. Worshipped (*Pūjita*) by the awakened.

Sadhu means those who have 'done well' with their lives. The Moon rules over those who lead a pure life. What is a pure life? Life is pure when the heart is free from anger and other disturbances. If anger arises, it can be channeled so that it turns into peace and auspiciousness. This starts by focusing the energy on the base of the spine from where the subtle channels rise up. Pay attention to the breath.

The state that everyone seeks is the state of eternal contentment. How is one to find it if one is not content with one's current condition? One may be hoping that some switch will flip and then all the non-contentedness will disappear and one will be in bliss. However, it is more effective to gently let go of any sense of complaint while practically addressing whatever needs to improve in one's life. Practicing

appreciation for everyone and everything is most helpful. This is the nature of the saints. They serve mankind out of compassion.

The universe is constructed by another's will as Patañjali's Yoga Sūtras (3.45) and Vyāsa's commentary on it make clear[6]. An illumined sage will not manipulate this universe because he sees that it was created by another whose laws should be obeyed. However, the highest sages can choose to project their own. An aphorism in the Sūtras (3.50) describes how omnipotence arises and how, in the letting go of even that, the 'seeds of evil' are destroyed. The root seed of evil is clearly the option retained by the individual to interfere in the natural law. Abandoning that, all such seeds are roasted.

The astrologer has great power because of what he or she knows but it is the basic ethic that one never uses that power for one's own end. One can show the client the reality, to whatever extent one is able. This vision causes the client to awaken and that is the remedy. All other remedies are subsidiary.

ॐ जितेन्द्रियाय नमः
om jitendriyāya namaḥ

10. In perfect control of the senses (*Jitendriya*).

Satisfaction is the key to the control of the senses. However, lasting satisfaction cannot come about by any acquisition. It arises from the inner state of peace described throughout these names.

The great sage Parāshara describes the Moon as 'unsteady and love sick'. Ruling over the mind and the emotions, it wanders endlessly seeking satisfaction. This mantra is a remedy. Once the attention is caught in the sweetness of that state of surrender, the senses come to rest.

ॐ जयोद्योगाय नमः
om jayodyogāya namaḥ

11. The one who is victorious (*Jaya*) through perseverance or continuous effort (*Udyoga*).

[6] *Yoga Philosophy of Patañjali*. Trans. P.N. Mukerji, Univ. Of Calcutta, 1977.

This also indicates success in business ventures or the carrying out of one's duty. The Moon often indicates those with public duties. These require perseverance and diligence. *Jayodyoga* also indicates the steadiness of the inner surrender. This is the ultimate victory.

The Moon has a wandering tendency and this mantra can serve as a remedy. In order to go beyond the mind, one needs to take up and maintain the practices given by one's Guru or mentor whether the Moon is waxing or waning. Sometimes this proves difficult. Calmly reestablish one's practices as soon as one can, without feeling dejected about any failing. Astrology shows when one will face difficulties like this. They are limited by the length of the cycles involved.

Practices evolve. If sitting for meditation turns into a process done with open eyes and movement, it is only natural for some. The key to practice is effortlessness. Even when some doing is involved, the gentler it is, the sweeter the effect. Gentler is closer to God. It is the essence of non-violence. The Universe may appear full of creation and destruction but its essence is exquisitely tender.

ॐ ज्योतिश्चक्रप्रवर्तकाय नमः
om jyotiścakrapravartakāya namaḥ

12. The originator (*Pravartaka*) of the disc of light.

The words *Jyotish Chakra* pertain to both the Svādhiṣṭhāna or second Chakra and the Anāhata or heart Chakra. Whether the mind is quiet or busy with needless thoughts depends on the purity of the second Chakra. The Moon, being related to both sensuality and the feeling heart, naturally takes us into the realms of these Chakras. Pravartaka is also the arbiter. Lust can arise in the second Chakra while peace arises in the heart. Where we focus depends on the Moon or mind.

We can also understand this name as reflecting how it is that the movement of the Moon through the Nakshatras gives rise to the astrological effects - the flow of life on Earth.

ॐ विकर्तनानुजाय नमः
om vikartanānujāya namaḥ

13. The younger to the Sun (*Vikartana*), or near to him like a brother or sister.

This brings out the close relationship between the Sun and the Moon and indicates the lesser or dependent position of the Moon as the reflector of the Sun's light. The relative velocities of the planets must have been one of the first things observed by our ancestors and they are used in various fundamental ways in Jyotisha. For example, the order of lordship of the signs is based on the relative velocities. Vikartana also means to cut asunder or divide, while *Anuja* can mean before. This means that we put the Moon's sign Cancer before the Sun's sign Leo and divide the zodiac into two between them. Then the rest of the lordships are assigned in order of decreasing speed, which also indicates increasing distance from the Sun. Mercury rules two signs either side of Leo and Cancer. After that, Venus owns two signs, then Mars, Jupiter and Saturn each rule two. This is how Saturn owns the signs Aquarius and Capricorn opposite Leo and Cancer.

The velocity scheme is used to determine the planetary hours from which we derive the rulers and names of the days of the week. In this, the Sun replaces the Earth as the velocity of the Sun is actually the velocity of the Earth. The order of planets from the Sun gives the relative speeds and the Sun takes the position of the Earth between Mars and Venus. The Moon is the fastest of the celestial bodies. Taken slowest to fastest, this gives Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon as the lords of the hours. The hour or Hora of the Sun starts from sunrise on the first day of the week, which is called Sunday. The 25th hour from that is the first hour on the next day and is ruled by the Moon. The next day is ruled by Mars and so forth.

The core principles of Jyotisha are based on astronomy coupled with acute observations of life. For example, the basic division of the zodiac is one minute of arc and the rising point of the zodiac, the Ascendant, crosses one minute in the time of a single human breath. The standard unit of time in ancient India, was the ghati and that is how long it takes the Sun to cross one minute of arc. All ancient Vedic units of time were multiples or fractions of a single average breath.

This is akin to the measurements of distance like a foot or an inch. An inch was originally one thumb's width while a digit was a finger's breadth. In India, they used the angula, which is also a finger's breadth. Twenty-four angulas make a cubit. The cubit, the distance from the elbow to the tip of the middle finger was widely used throughout Classical Europe and the Middle East. The modern measure, the metre, was originally proposed by Christopher Wren in the UK and Gabriel Moulton in France to be defined based on a pendulum with a one second period. The second is one quarter of a typical human breath. The second as a unit of time was introduced to Europe by Al-Biruni, the great Muslim scholar

who extensively studied the arts and sciences of India. Remarkably, these important measures are almost exactly related through two of mathematics' and nature's most important constants. The cubit is e-1 feet. The metre is $6/\pi$ cubits. e is Euler's constant. π is pi.

ॐ वीराय नमः
om vīrāya namaḥ

14. The powerful one.

The Moon may be lesser than the Sun but we are immediately reminded that she is full of strength and vitality (*Vīra*). As the Moon waxes, life gets more vital. This is the traditional time for planting. Weeding is done during the waning phase, as the life force is withdrawing. The waxing and waning affects the tides of the ocean and people's behaviour. It is a very powerful force. Those ruled by the Moon may be gentle and yet they can also be true heroes.

ॐ विश्वेशाय नमः
om viśveśāya namaḥ

15. The Lord (*Isha*) of all.

Vishva is the universe. It is all things and that which is all pervading. The power of the Moon is not confined to any category. All rulership involves the mind and the heart. It is impossible to function without these spheres indicated or ruled by the Moon. This also makes it clear that the mind rules life as there is no experience or action without its agency. Even though the soul witnesses the mind, the decisions are all made in the mind, and so it appears as the lord.

ॐ विदुषाम्पतये नमः
om viduṣāmpataye namaḥ

16. The Lord (*Pati*) of the wise (*Vidus*) or learned ones.

This name shows that the Moon indicates the wise and learned. A pure heart and mind are a prerequisite to being truly wise.

ॐ दोषाकराय नमः
om doṣākarāya namaḥ

17. Free (*Akara*) from reproach (*Doṣa*), faultless.

If the heart and mind are completely pure, there is no mistake. Since selfishness gives rise to all kinds of errors, relaxing that leads to purity of heart and renders one naturally free from mistakes. The nature of a mother is to care for the child without any calculation of self-interest. The stronger and less afflicted the Moon is in a person's chart, the more nurturing an attitude they are likely to have.

The influence of other planets on the Moon causes various degrees of Doṣa. For example, the influence of Saturn can make one introverted. If one can step back, one might realize that that is a kind of self-absorption and hinders our ability to care for others. The flip-side is that those whose Moon is influenced by Saturn can appreciate the suffering of others and are much benefitted by giving service to those in need. Further, the introspection and periods of retreat that it often leads to can be most beneficial. The influence of Mars can make one rather impatient and willful along with being very dynamic and even athletic. The influence of Rāhu, the Northern eclipse point, is capable of making one deeply empathetic. The downside is a tendency to be fearful and have a poor self-image. In India, the worship of the Goddess Durgā is recommended to overcome such difficulties. She carries many weapons so facing Her is an exercise in overcoming fear. If fear is not addressed one may feel the need to try and control one's circumstances, which can cause tension with others.

One small exercise for any kind of fear is to consider, "What is the worst thing that could happen?" Whatever it is, then one can review how one would cope with that. Eventually, one will get to a place where one says, "Yes, I can do this." The worst fear is usually around dying. Of course, death is inevitable but we have to find our own realization about it and whatever suffering we imagine might come along with life's end. Fear is rooted in the Doṣa, which is external to the soul. This name tells us that the natural state of the mind is free from Doṣa and thus, free from fear, anger and misery. Whatever emotions arise, there is always a part of one's awareness that is not disturbed. Repeating these names and meditating on them can gradually help.

Another meaning of this name is the creator (*Kara*) of the night or darkness (Doṣā). We can infer that the mind, which the Moon

represents, is the source of both fault and faultlessness. As it is often said, it is all in the mind.

ॐ दुष्टदूराय नमः
om duṣṭadūrāya namaḥ

18. Far away (*Dūra*) from wickedness (*Duṣṭa*).

A pure mind is free from sin. It is important to accept that we can only find a fault in another, if that fault lies in us. If a public figure makes repeated speeches condemning certain behaviour, then that is surely that person's problem. The ancients believed that the greatest praise that a person can be given is that they were never heard speaking ill of anyone.

ॐ पुष्टिमते नमः
om puṣṭimate namaḥ

19. Nourishing (*Puṣṭiman*).

Puṣṭi is also breeding and rearing and is related to the Moon's connection with the womb and motherhood as a whole. It is about growing and increasing. The Moon is the principal energy for growth and is known to influence the growth of plants. It indicates strength and plumpness. Later in life, lunar energy can create a certain roundness.

Puṣṭi is also indicative of wealth, property, means of comfort, richness, magnificence, development and perfection. *Man* indicates the possession of these. The centre of the lunar sign, Cancer, is the Nakshatra Pushya (Puṣya), a name that is derived from the same root and indicates blossoming.

ॐ शिष्टपालकाय नमः
om śiṣṭapālakāya namaḥ

20. He protects (*Pālaka*) the learned and the wise (*Shiṣṭa*).

The Moon is connected to teachers. The Nakshatra Pushya in the centre of the Moon's sign Cancer has as its Vedic ruler Bṛhaspati, the Guru of the gods. He is said to reside in the Great Bear (Ursa Major). This contains the stars the Vedas call the Sapta Rishi or seven seers, which fall

in Pushya. These stars are said to be the seven great Gurus who guide the welfare of mankind. Their wives, except for one, Arundhati, reside in the Pleiades, the group of six stars in Krittikā Nakshatra, in the sign of Taurus.

The six wives were exiled due to a suspicion of infidelity with the fire god Agni, later disproved. The one wife, Arundhatī, who remained with her husband Vasiṣṭha, did so due to her extreme chastity. No one could even question her, showing how purity can overcome even the worst destiny. Arundhatī is Alcor, the smaller star in the double star in Ursa Major. Pushya is said to be good for everything except marriage because of fidelity issues or fears related to this constellation.

Both Taurus and Cancer are related to the Moon. The Moon is exalted in Taurus where it is most fertile. The exaltation occurs in Krittikā, which is followed by Rohinī, which is said to be the Moon's favourite Nakshatra. It is actually true that in many months the Moon can take a little longer to cross Rohinī than other constellations. Rohinī is connected to the sowing of seed.

The story goes that the Moon was married to the 27 Nakshatras, the daughters of the progenitor Dakṣa. Seeing him favouring Rohinī, Dakṣa cursed the Moon with a disease that causes degeneration. As the world was being deprived of the light of the Moon with its nectar and growth energy (Puṣṭi), the gods appealed to Dakṣa. He modified the curse to be an alternation of growth and decay, waxing and waning.

Pushya, the centre of Cancer, is related to the public role of ruling and guiding. It has a caring energy due to the Moon's motherly characteristic. Its planetary ruler is Saturn[7], which stands for democracy. However, it carries the weight of authority. Its deity, Bṛhaspati, is not only hailed as the Guru of the gods but is also said to be the lord of the great (Jupiter 97) and the lord of all (Jupiter 105). While Taurus bears, nourishes and holds, Cancer can guide, care and protect those who follow faithfully.

The Divine Mother is said to be Gurumurti or the One taking embodiment as the Guru. Thus, every Guru is an appearance of the Divine Mother. The true Guru is the perfect integration of power and absolute tenderness. The great souls have a fully developed inner feminine. They are always tender and gentle while surgically cutting the roots of ignorance in those who surrender at their feet. The principal place of the Guru is in the sign of the Mother, Cancer. Jupiter is exalted here in the

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[7] Each Nakshatra or lunar mansion has a planetary ruler used in astrological calculations as well as a Vedic deity.

lunar mansion Pushya. This exalted Jupiter is fully exemplifying Gurumurti.

ॐ अष्टमूर्तिप्रियाय नमः
om aṣṭamūrtipriyāya namaḥ

21. Beloved (*Priya*) of Shiva and of the whole of nature.

Lord Shiva is hailed as *Aṣṭamūrti*. He is so fond of the Moon that he adorns His head with her. Aṣṭamūrti can indicate the whole of nature that is eightfold. In the Vedas, it speaks of this eightfold nature. These eight always include the five great elements, earth, water, fire, air and space. The other three can be taken in various ways such as the mind, intellect and ego or the Sun, the Moon and the initiator of sacrifice (Yajamānas). This is not different because the Sun indicates the ego, or fundamental sense of individual existence, the Moon is the mind and the Yajamānas is the intellect that decides the steps to be taken. Life itself is the sacrifice. All of the relative existence is made up of the intermixture of these eight.

The Moon is dear to nature, as she is the cause of its growth and development. Everyone feels a fondness for the mother principle, wherever one finds it. This helps to protect the most crucial of natural functions.

The *Sāma Veda* is the second principal text of the Vedas, after the Rig. It is largely comprised of sung hymns from the *Rig Veda*. In the Sāma, it says that when the eightfold melts into oneness, it cries: 'Ashta rodati'. It cries because its nature as eight is being broken down into oneness. As soon as the boundary or the attachment to the differentiation is relaxed, waves of bliss are produced. From that arises Jyoti or the light of life. In this way, the *Sāma Veda* describes our evolutionary experience. Every time we let go of some issue or attachment, there is an internal or even external crying, and then a wave of relief that can turn into pure joy. Life gets a little lighter, a stage more enlightened. This is the process of awakening.

No issue is worth hanging on to, however precious, because that is enough to sustain the addiction to difference and keep the full light of life hidden. Lord Shiva exemplifies the state beyond difference. He, that state itself, carries the experience of difference mediated by the Moon or the mind on his forehead as a slim crescent. It is there as a mere decoration and in its most refined or minimized form. The crescent Moon's presence means that in the enlightened state there exists just

enough of the mind to maintain experience without all its wavering or craving tendencies.

ॐ अनन्ताय नमः
om anantāya namaḥ

22. The endless (*Ananta*).

While ever waxing and waning, the Moon continues. So does the mind or the activity of nature.

ॐ कष्टदारुकुठारकाय नमः
om kaṣṭadārukuṭhārakāya namaḥ

23. The axe (*Kuṭhāraka*) cutting the tree of misery (*Kaṣṭadāru*).

The mother is always there to wipe the tears of the children. The type of ruler indicated by the Moon is committed to relieving the suffering of the people. The compassion of the Guru strikes at the root of the illusion, which we mistakenly buy into and from which, ultimately, all our suffering comes. We long for union because our individual egos are so many fragments of the great Mother seeking the great Father, the eternal Oneness. First, one identifies the goal externally and try many things to attain it. Along the way, one faces many difficulties because what we seek has to be sought in competition with others. These troubles make us lose interest gradually in the outer stuff of life and eventually we realize that the goal must be within. At this stage, we are coming close to realizing the ultimate truth.

ॐ स्वप्रकाशाय नमः
om svaprakāśāya namaḥ

24. Shining by the light (*Prakāsha*) of the Self (*Sva*).

The Sun represents the self. The Moon shines by the light of the Sun just as the mind sees by virtue of the fact that we exist. *Svaprakāsha* can also mean self-illumined, in the sense of not illumined by another. In the Yoga Sūtras of Patañjali, it argues that while the mind is not self-illumined, it arises out of the heart, which, being identified with pure

consciousness, shines as the Self. Therefore, the Moon represents the mind and the heart.

ॐ प्रकाशात्मने नमः
om prakāśātmane namaḥ

25. Whose very soul (*Atman*) is shining (*Prakāsha*) or is light itself.

The soul or essence of the Moon or mind is the pure light of Being. Moon 24 and 25 indicate that someone with a strong and unafflicted Moon in their Vedic astrological chart naturally shines with the light of the Self. It is a characteristic of Divine Incarnations like Shrī Rāma and Shrī Krishna that they have a strong Moon in the first house of the chart. That means the Moon was rising over the Eastern horizon at the time of birth.

ॐ द्युचराय नमः
om dyucarāya namaḥ

26. Moving (*Chara*) in the heavens.

This also means that the Moon is sometimes seen during the day (*Dyu* - daylight) and that when it moves it shines (Dyu - brightness). This also illustrates how the inherently unmoving absolute moves within itself and that movement causes a glow or light. That is how it is both darkness and light at the same time. Its unmoving characteristic is often known first and then it appears to be total darkness. When the absolute's inner dynamism awakes in our awareness, then it shines. First, one knows silence. As one gets used to that silence, one comes to know its inner dynamics. This happens by itself, it just takes some time. This is the same process as described in all the creation stories as in Genesis in the *Bible*, and in the *Manu Smriti* in the Vedic literature. In the beginning, there was darkness and void and then there was light.

The Biblical story of the genesis is like the Big Bang theory where the universe appears out of nothing. Physics has shown that the absolute zero of the vacuum of space, which is empty, is full of virtual dynamism so that in certain special circumstances, it glows.

In the process of enlightenment, first the inner silence and its dynamics are known. Then the dynamism 'within' is allowed to stop or 'die'. This is to return to the Pure Being but it is not the same as the

earlier stage. This is the ultimate letting go. Nothing except absolute truth and pure knowing remain without any sense of individuality. It just is.

ॐ देवभोजनाय नमः
om devabhojanāya namaḥ

27. The food (*Bhojana*) of the gods (*Deva*).

The gods are said to owe their immortality to drinking the Soma or nectar. In the ninth Maṇḍala or section of the *Rig Veda* it repeatedly says 'Indu flow for Indra'. Indu is the Soma and is another name for the Moon. Indra is the chief of the gods, and symbolizes the wholeness of our own consciousness. The flow of the Soma is invoked for our nourishment. This name elaborates on the previous one. It is the movement of the immoveable that generates the Soma and that causes the glow. The impact on the body is the creation of Ojas (Sun 43 and 69), so the skin shines. Ojas is basic to the immune system, just as Soma is that which sustains the gods or natural law. It has been called the glue of the universe.

When the immovable is not known, then the physiology ages and even society degrades. When some members of society are living in the bliss of truth, then it sustains the integrity of their environment. This is described in the scriptures and is intuitively understood everywhere. Hence, spiritual communities have always attracted public support in the expectation that they would cultivate this in themselves.

ॐ कलाधराय नमः
om kalādharāya namaḥ

28. Having (*Dhara*) digits (*Kalā*).

The Moon as it waxes and wanes is said to have digits. As we only see the Moon for part of each 24 hours, each time it appears it is a little less or a little more. These digits are related to the Tithis or lunar days. There are almost 30 days between full Moons, so there are 15 digits or lunar days in each half of the lunar month: the waxing and the waning. Each Tithi has a goddess or divine energy associated with it. The worship of these, called Nityās, is a key part of the elaborate ritualized practice of Tantra in India. That is why the great mantra is said to have 15 syllables (Panchadashi) or 16 (Shodashi) if one counts the junction point between

the two halves, a transcendental point. Though they are related, the mantra one finds commonly written is not the mantra that is given to the initiate. I have observed that it is very important to learn the Shodashi only after one has been practicing the Panchadashi for an extended period of time. The Shodashi mantra is complex and intended for renunciates.

ॐ कालहेतवे नमः
om kālahetave namaḥ

29. The cause (*Hetu*) of time (*Kāla*).

The Vedic calendar is based on the lunar month so in this sense the motion of the Moon defines time. Unless the mind moves, there is no sense or experience of time. When the mind stops, we are simply resting in eternity, pure consciousness. This is Samādhi in which 100 years seems to be not even a moment. It is highly analogous to Einstein's Theory of Relativity. A body moving at the speed of light, like light itself, knows no time and no change.

ॐ कामकृते नमः
om kāmakṛte namaḥ

30. The maker (*Kṛt*) of pleasure (*Kāma*).

Kāmakṛt is the creator of desire as well as pleasure. Ordinarily, desire torments us with a sense of needing something. On the other hand, when the silent mind is just starting to move there is a ripple of bliss. It is a wave of the pure consciousness, stirred by the movement of the mind. All real joy arises in the same way, from a movement out of or within silence. Comparatively, the pleasure that arises when we get what we want is so slight and brief to be scarcely worth calling pleasure, even though this pleasure is also provided by the mind.

The Moon stands above the spinal column at a high point of the path of the Goddess Kuṇḍalinī. When She reaches there, then the orb starts to drip nectar. This nourishes the whole body and is indescribably sweet.

ॐ कामदायकाय नमः
om kāmadāyakāya namaḥ

31. The giver (*Dāyaka*) of pleasure.

Kāma is pleasure, sensuality, desire, longing and the Moon causes or imparts this. Moon 30 says that she creates desire. This name has the sense of fulfilling it. Kāma is also a name for the Cupid.

ॐ मृत्युसम्हारकाय नमः
om mṛtyusamhārakāya namaḥ

32. The destroyer (*Samhāraka*) of death (*Mṛtyu*).

If there was any doubt about the meaning of the previous name (31), this makes it clear that the pleasure referred to was the dripping of the Soma or nectar, as this is the cause of the destruction of death. The Soma is said to be the nectar of immortality. It comes with the arising of a state of consciousness that is eternal (Moon 22 and 30).

Mahārishi Parāshara describes the Moon as 'love sick', which is a translation of Madana. This can mean lust but primarily it means delighting, exhilarating (literally 'maddening') or intoxicating. This is how one feels when the delight of that nectar starts flowing. The flow of the nectar within averts death, the body starts to shine and ageing is delayed.

ॐ अमर्त्याय नमः
om amartyāya namaḥ

33. Immortal.

Amartya refers to a state of consciousness that is capable of moving without moving. It is a state that never dies. It is beyond the body, both its subtle and gross forms. This name can be used to support a theory that the mind, or some aspect of it, is carried from life to life. People do remember mental images and information from previous lives. I do, and there is abundant research evidence for that[8].

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[8] e.g. https://med.virginia.edu/perceptual-studies/

ॐ नित्यानुष्ठानदायकाय नमः
om nityānuṣṭhānadāyakāya namaḥ

34. Causing (*Dāyaka*) the regular (*Nitya*) practice of religious rites or austerities (*Anuṣṭhāna*).

Like all these names, this one has an outer and an inner indication. The outer indication is clear. The Moon in the chart shows the propensity for such practice and the course of the Moon defines the religious calendar. All the practices are regulated by the lunar months and sequence of days. One living in a state where there was a continuous flow of inner Soma nourishes the whole of nature. This consciousness is truly *Nitya* or eternal.

In Vedic times, a Soma Yāga or ritual was performed at the beginning of the lunar year and was said to sustain the gods. It is believed that if the regular practice of the Soma Yāga stops, then the climate will go out of balance and disaster will befall mankind. These days, the performance has become very rare, maybe once or twice in a decade. Some experts are still there to do it but it requires considerable funds though the amount is entirely insignificant compared with the cost of even a very small drought. With the rising challenge of climate change, I hope donors will come forward to sponsor these Yāgas.

ॐ क्षपाकराय नमः
om kṣapākarāya namaḥ

35. Fasting.

Kṣapā is the night, *Kara* is to create. *Kṣapa* is fasting, abstinence or performing penance. *Akara* suggests abundance. One simple meaning is the creator of the night, while the other is frequent or repeated fasting. Naturally, we fast at night; at least we should for good health. In addition, most fasting is done according to the lunar or the solar-lunar calendar. Ramadan is based on a purely lunar calendar while Lent and fast days in India are based on the solar-lunar calendar, where each month runs from New Moon to New Moon or from Full Moon to Full Moon. In either case, there are 30 lunar days in a month and is equivalent to about 29½ calendar days. For example, many people fast on the Ekadashi. This is the 11th Tithi or lunar day.

The inner indication is related to identification. The mind experiences its objects through the senses. In the process, if the

awareness of the pure consciousness or the unmoving element is lost then the mind eats, as it were, its objects and becomes dull. The enlightened experience the world but are not lost in it. This is true fasting or abstinence. It promotes crystal clarity.

ॐ क्षीनपापाय नमः
om kṣīnapāpāya namaḥ

36. Thinning or destroying sinfulness.

This elaborates on the benefits of fasting as just described (Moon 35). When the Moon wanes, the emotional body appears to become increasingly dark. This can make for unhappiness or rather a frustrated willfulness. Gently resting inside that darkness awakens the real light of life. One lets go of the demand that one should feel this or that. This demand is the *Pāpa* or sin.

As the Moon waxes we enjoy the rising energy in everything. As it wanes or becomes increasingly *Kshīna*, letting go and letting be internally dissolves whatever identification or illusion arose in the waxing phase.

ॐ क्षयवृद्धिसमन्विताय नमः
om kṣayavṛddhisamanvitāya namaḥ

37. Waning and waxing.

Kshaya means decline and *Vriddhi* means increase. *Samanvita* means possessed of. These follow in a natural sequence. Wherever the Moon appears in the chart, the significations must alternatively increase and decrease. For example, if the Moon is in the eleventh house of gains, then the income can fluctuate. It is well-known to gardeners that one should plant in the waxing phase and weed in the waning phase. The waning phase provides a critical service in the overall progress of life. If one's income decreases then one naturally starts trimming unnecessary areas of expense, helping future prosperity.

ॐ जवातृकाय नमः
om jaivātṛkāya namaḥ

38. Increasing longevity.

Jaiva is that which belongs to the individual soul. *Atṛ* increases. *Ka* pertains to or causes *Jaivātṛ*. The principle possession of the individual soul is a certain span of longevity. This is initially given by the parents, primarily the mother indicated by the Moon. Since the Moon rules the natural fourth house, the mother gives ¼. As the father is seen in the ninth house, he gives $^{1}/_{9}$. The sum of these two is $^{13}/_{36}$. If we say that the body can live for 100 years, then 100 x $^{13}/_{36}$ is about 36 years. It is well known that the strength of the body builds up to about 35 and then starts declining. I remember being told this when I was about 30 and the amazement when I experienced the exact truth of it. Up to age 35, one feels so strong that the idea of decline seems impossible.

The Moon's beneficial associations and afflictions in the Vedic chart are seen for judging the longevity as well as the entirety of the individual's experience of life. If a combination in the Vedic chart suggests some outcome and it is not associated with the Moon, then it may never be experienced. This is why the Moon is given primary importance by many astrologers in India.

ॐ शुचये नमः
om śucaye namaḥ

39. Innocent and undefiled (*Shuci*). Also a true and faithful friend; the sentiment of love; brilliant and shining; one who has acquitted her duty.

All these are attributes of the Moon. In the Vedic literature it is said that women are very pure because each month their impurities are discharged through the menses. Further, it says that a chaste woman has a special power, that whatever she says will come to pass. Therefore, wise people pay such women great respect. Such a one can bless and also, even unintentionally, curse. The great saint of India, Rāmakrishna Paramahaṁsa once said about his wife, Shrī Sharadā Devī, 'If God is angry with you, I can save you, but if she is angry with you, no one can save you.'

ॐ शुभ्राय नमः
om śubhrāya namaḥ

40. Shining. Radiant.

Shubhra also means the colour white and white sandalwood, which is an article that can be offered in the worship of the Moon and the Goddess along with white flowers.

ॐ जयिने नमः
om jayine namaḥ

41. Naturally victorious (*Jayin*).

One with a pure mind cannot be defeated; all the forces of nature will protect him even if he will not protect himself. One of my favourite stories is about a monk who was an ardent follower of St Francis. One day he arrived in a village just after a murder had taken place. Seeing a stranger, they seized him and asked him if he was guilty. He said something to the effect of "surely, I am a sinner." So they rushed him to a tree and prepared to hang him.

The monk simply accepted everything as God's will and said nothing. Just as they were about to carry out the punishment, another person arrived in the village who was acquainted with the monk. He immediately stopped them. These sudden swings of fortune had no effect on the mind of the monk. He accepted everything as the will of God.

ॐ जयफलप्रदाय नमः
om jayaphalapradāya namaḥ

42. Giving the fruit (*Phala*) of victory (*Jaya*).

The Moon often indicates politicians. Astrologically, it is the Queen, so it can indicate rulership. This is the fruit of victory in the world as victory is an essential ingredient in acquiring and sustaining leadership. In particular, if a strong Moon rises in the chart of a person seeking higher office, she will be hard to beat. President Barack Obama has an exceptionally strong Moon. It does not rise but it is in the 5th house

of power and was fully activated by the Jupiter Moon Dashā at the time of his first Presidential election.

Such victories give temporary results. The real victory is coming into a true relationship with one's mind and emotions.

ॐ सुधामयाय नमः
om sudhāmayāya namaḥ

43. The container of nectar or a nectar-like structure such as a royal palace.

Sudhāmaya can also mean a watery place, especially a lake or river. These are two of the Moon's principal indications. It also signifies white or white-washed buildings.

ॐ सुरस्वामिने नमः
om surasvāmine namaḥ

44. The lord (*Svāmin*) of the immortals (*Sura*: the gods or natural laws).

This indicates the important place of the Moon in regulating natural law, such as through the tides and the growth of things, the menstrual cycle and the very real effect of the lunar cycle on everyone.

ॐ भक्तानामिष्टदायकाय नमः
om bhaktānāmiṣṭadāyakāya namaḥ

45. She fulfils (*Dāyaka*) the desires (*Iṣṭa*) of the devotees (*Bhakta*).

Whether the Moon represents the queen, the Goddess or our earthly mother, she has to fulfil our desires if we surrender to her. If we are full of our self-importance, she will give to us but it may be delayed. If we ask the Mother Goddess for something that we cannot acquire with our present body, then we may have to take another birth to be able to receive it, so if we ask intently in a holy place, we may die soon. From Her perspective this is a minor inconvenience. We are so attached to whatever body we have that we find this idea hard to bear. Even flies and mosquitoes try to save themselves. Such is the depth of the survival instinct and the identification with the body.

ॐ भुक्तिदाय नमः
om bhuktidāya namaḥ

46. The giver (*Da*) of enjoyments.

Bhukti is not just the objects of pleasure but also the mood of naturally enjoying.

ॐ मुक्तिदाय नमः
om muktidāya namaḥ

47. The giver (*Da*) of liberation (*Mukti*).

Whatever the nature of the desire, She can grant it. One of the names of Lalitā, the playful form of the Goddess, is BhuktiMuktiPradāyinī. This means the giver of Bhukti (enjoyment - literally 'eating') and Mukti (spiritual freedom). Note the order: First the entertainment and then the liberation. Some people think that by acquiring liberation (of which they have only a misconception) they will 'fix' their lives and acquire the enjoyments they crave. However, to achieve Mukti, one must completely let go of all craving. After that, nothing remains that has to be acquired. All the pleasures may present themselves but there is no grasping for them, they just remain as they are.

Tulsīdās was one of India's greatest poet saint. As the story goes, in his youth, Tulsīdās was totally intoxicated with his new wife. He could not get enough of their relationship. After some time she tired of it and made an excuse to go for the night to her parents' house. During his night alone, he became so desperate that he got up and went to that house, crossing a river using a dead body and climbing to her window by the help of a large snake. This is how the story was written to make clear the mind of Tulsīdās. He was so focused on his goal that he paid no heed to the external details of what he was doing. His wife saw his state and, doubtless without any regard for the consequences, she said that if he was as devoted to God as he was to her, he would easily be in the Divine presence. This stopped him in his tracks and he immediately abandoned his householder life and took to meditation. As she had predicted, he became one of India's greatest devotees.

Tulsīdās wrote the story of Shrī Rāma in the vernacular. When he first showed his book to the great pandits of Varanasi, they were aghast. The story had only been available in Sanskrit. There was such opposition

and demands for the book to be burnt that he said "Let God decide". It was decided that the book would be left before Lord Shiva in the temple and if He put his mark on it during the night that would show that it was fit for publication. If not, Tulsīdās was ready to be killed. The pandits agreed. The temple was locked and guarded. In the morning, there was a clear mark of a trident having been pressed into the front of the book. Tulsīdās' *Rāma Charitu Mānasa* is one of India's most popular books even today.

ॐ भद्राय नमः
om bhadrāya namaḥ

48. Auspicious and fortunate (*Bhadra*).

The sight of the Moon is always welcome and when astrologers are asked a question they consider the Moon as a marker of good fortune. Motherhood and married women are also considered very auspicious.

ॐ भक्तदारिद्र्यभञ्जनाय नमः
om bhaktadāridryabhañjanāya namaḥ

49. Dispelling (*Bhañjana*) the poverty (*Dāridrya*) of the devotees (*Bhakta*).

Wealth is associated with the Goddess Lakshmī and people pray to her for wealth. She is normally associated with Venus but Parvatī, who is associated with the Moon, can equally destroy our poverty. The mother is always ready to give to the child. If the Moon is strong and unafflicted in the astrological chart, the person is unlikely to be poor. Of course, there are other factors to consider but a good Moon indicates a strong mind and this is generally sufficient for a person to achieve what they desire.

ॐ सामगानप्रियाय नमः
om sāmagānapriyāya namaḥ

50. Fond (*Priya*) of the songs (*Gāna*) of the *Sāma* Veda.

The *Sāma Veda* is sung, other Vedas are chanted. The Sāma is said to be the actual sounds of nature's functioning as we could experience it. These vibrations were heard by the ancient Rishis (seers).

They are also the sounds of the transformations of consciousness and are sung to facilitate the process of awakening. Therefore, it is natural for the Guru to encourage the chanting of the *Sāma Veda* in the presence of the disciples.

Many of these names can be seen as referring to an enlightened teacher or Guru. If the Moon is associated with Jupiter at birth, one may look for a Guru. Jupiter is at its best in Cancer, the sign of the Moon.

ॐ सर्वरक्षकाय नमः
om sarvarakṣakāya namaḥ

51. Protecting (*Rakṣaka*) everything and everyone (*Sarva*).

This is the role of the Divine. The enlightened protect all those who associate with them be they human or of another species. The mother protects her children and the Moon protects everyone by regulating the growth of plants and the water cycles of nature.

ॐ सार्गरोद्भवाय नमः
om sārgarodbhavāya namaḥ

52. Born (*Udbhava*) of the ocean (*Sargara*).

There is an interesting scientific theory that suggests that the Moon separated from the Earth creating the Pacific Ocean. *Sāgara* is the ocean or sea and it also indicates the numbers four and seven. The Moon rules over the fourth sign, Cancer, a water sign and it could be said that the heart gets fulfilled in marriage seen in the seventh house. This is because the seventh is the fourth from the fourth house. Certainly, marriage or partnership is the basis of motherhood and is the most essential aspect of human existence.

The mind arises out of the ocean of consciousness and this was illustrated in the wonderful story of the Samudra Manthana or the churning of the ocean. In this story, the gods and the demons cooperated in churning the ocean of milk (consciousness) to obtain the nectar of immortality (Soma). Many things arose but one was Chandra, the Moon, which was given as an adornment to Lord Shiva. Later the Amrita or Soma arose. This story makes a distinction between Chandra and Soma.

Soma emerges from the internal disc of Chandra when the consciousness reaches a sufficient level. To enliven this, Chandra is worshipped as Soma.

ॐ भयान्तकृते नमः
om bhayāntakṛte namaḥ

53. Bringing (*Kṛt*) an end (*Anta*) to fear (*Bhaya*).

Fearfulness goes with a mind and emotions ungrounded in the steadiness of truth or the inner calm. A good ruler also removes fear from the followers or subjects. Fear tends to arise from instability. As the Moon waxes and wanes, these mantras help us find the stable place within this continuous change.

Fear and faith are mutually incompatible. Fear rises up and tries to drive out faith. Faith, being essentially pure, does not fight with fear but if we hold onto faith, she will not allow fear to take over. Suppose one is faced with a ghost or any type of terrifying situation. If one gives way to fear, one can even die of heart failure. If one says, "I trust in God, if He wishes, I will not be harmed. Whatever He wishes I accept", then fear has no hold and one's faith will be rewarded.

Often problems arise in human relationships because of a lack of faith. If one has seen that one's partner is to be trusted, then, when one is gripped with fear or anxiety, one should give him or her one's trust consistently. Forgetting this has been the cause of countless disasters. Fear pushes one towards panic and that is when one can make serious mistakes. The answer is to find a way to relax or put one's faith in someone who is calm and known to be competent. Most people find this difficult because fear is so compelling. It may help to practice facing one's predominant source of fear in a very safe place so we can stay calm. This is like the people who are afraid of spiders who attend a course to overcome the fear. Within a few days, they are calmly handling poisonous spiders. A trusted person has taken them through a process of gradually overcoming the fear.

ॐ भक्तिगम्याय नमः
om bhaktigamyāya namaḥ

54. Attainable (*Gamya*) through devotion (*Bhakti*).

How is fearlessness obtained? Steadiness arises out of devotion which is the purest expression of the heart. Faith is a critical part of devotion. The Moon represents the heart and thus devotion itself.

ॐ भवबन्धविमोचकाय नमः
om bhavabandhavimocakāya namaḥ

55. Freeing (*Vimochaka*) us from emotional bonds.

Bhavabandha is the attachment to worldliness, to the idea that 'I am me and all this is mine'. Truth is like the knowing of an actor in a play. He is absorbed in it and yet aware that it is just a part that will soon be over. The idea that nothing exists beyond the human life is like the actor forgetting that he or she has a life outside of the play. Then he is trapped in the brief existence of that play – just an hour or two to live and experience. When I worked in the theatre, sometimes I felt like that because I enjoyed the performances so much. I can remember the pain that came with the briefness.

Thoughts and feelings only know their little scope and their desperate impermanence. No wonder we suffer when we identify with them, when we take them as our life. This name arises here since thoughts and feelings are indicated by the Moon and every ill contains its own medicine.

ॐ जगत्प्रकाशकिरणाय नमः
om jagatprakāśakiraṇāya namaḥ

56. The splendorous (*Prakāśa*) rays of light (*Kiraṇa*) of the world (*Jagat*).

If there is no mind, there is no world. The Moon indicates the mind and its light gives us the experience of the world. It also shows us what is true when we relax our grip and gently let go of all our issues and agendas. At night, it is the Moon that gives us light both outside and inside. In deep sleep, the mind gives dreams and revelations.

Our mother and the Mother are the light of our world.

ॐ जगदानन्दकारणाय नमः
om jagadānandakāraṇāya namaḥ

57. The cause (*Kāraṇa*) of the joy (*Ananda*) of the world (*Jagad*). The one who gives rise to the bliss of all beings.

As the Moon waxes, all beings feel more alive. Even the plants grow more. Mother and motherhood are the greatest source of joy. Any obstacles to this joy are seen as afflictions to the Moon in the Vedic chart. Vedic Astrology believes that life can be improved through various remedies.

ॐ निःसपत्नाय नमः
om niḥsapatnāya namaḥ

58. He has no (*Niḥ*) rival or enemy (*Sapatna*).

A mother's heart only knows how to give so she has no sense of enmity toward others. The Moon alone, amongst the nine planets of astrology, sees no one as an enemy. Others, out of selfishness, may see her as an enemy. It is natural that the Moon indicates a ruler who cares like a mother.

The two female planets are very different in this regard. The Moon sees no enemies and is entirely unselfish. Venus can be selfish and may see someone who does not cooperate as an opponent. That is why Venus can seek retribution. On the other hand, Venus is by nature very friendly. Venus wants to have fun with you while the Moon asks if you have eaten.

ॐ निराहाराय नमः
om nirāhārāya namaḥ

59. Not eating (*Nir Ahāra*).

This name can refer to fasting like Moon 35 or it indicates a condition that requires no food to sustain it. This has the same meaning along with the inner indication of a state devoid of the idea of 'me' and 'mine'. Normally, the mind 'eats' the objects revealed by the senses but there is a condition where they are seen but no identification occurs. This may seem to make no sense unless one has experienced it.

There are many examples in nature of animal mothers who fast for long periods usually for the sake of protecting their offspring. Examples are octopuses and whales. There are examples, both in the West and the East, of saintly people who have no need to eat such as Alexandrina Maria da Costa and Prahlad Jani (see Sun 52) both of whom were tested by expert doctors.

ॐ निर्विकाराय नमः
om nirvikārāya namaḥ

60. Unperturbed (*Nir Vikāra*).

The Moon is associated with being emotional and thus often perturbed. This mantra may help bring more balance. Nirvikāra also means free from modification or change, including changing the mind or purpose, and free from sickness or agitation. It indicates a state of consciousness, like the image of Shiva, where the Moon or mind has become an ornament.

ॐ निरामयाय नमः
om nirāmayāya namaḥ

61. Without defect, unpolluted (*Nir Amaya*).

The Moon is Sāttvic or pure by nature and likes its environment to be in such a condition. This may be one reason why Cancer and Leo sometimes have a problem with marriage. These signs face signs of Saturn who is not usually Sāttvic. It helps if Saturn is in a Sāttvic sign (ruled by the Sun, Moon or Jupiter) or associated with a Sāttvic planet like Jupiter.

ॐ भूच्छायाऽच्छादिताय नमः
om bhūcchāyā'cchāditāya namaḥ

62. Hidden (*Acchādita*) by the shadow of the Earth (*Bhū Chhāya*).

This name shows how well the ancients knew the nature of a lunar eclipse. It also tells us how the shadow of matter hides the light of the soul, which reflects through the mind or heart. It is not the objects

that hide the light but their shadow, which is the belief that 'I am me, this is mine'. This belief is perfectly natural if the Self is not known. Merely trying to believe otherwise achieves nothing. If the Self is known, then the understanding changes by itself. One sees the Self to be all-pervading.

ॐ भव्याय नमः
om bhavyāya namaḥ

63. Auspicious (*Bhavya*), calm, tranquil, fit or worthy, fortunate, happy, handsome or beautiful.

The Moon and Jupiter are the cause of beauty according to Mahārishi Jaimini.

ॐ भुवनप्रतिपालकाय नमः
om bhuvanapratipālakāya namaḥ

64. Protecting (*Pratipālaka*) mankind and the earth (*Bhuvana*).

Wise rulers, environmentalists and sages could all be indicated here as well as the true mother and father in all of us. The 64th name is special because it is 4 x 4 x 4 and 4 is the number of the sign Cancer, which is ruled by the Moon. The fourth house is the place we feel in our heart and where we enjoy our relatives and home. The 4th from the 4th is the place of our partner who enchants our heart. The 4th from the 4th from the 4th is the tenth house of career and status where we take action so we can support our spouse, our home and our society and keep it free from poverty and other sufferings.

A Navāmsha is a 108th part of the zodiac. The 64th Navāmsha from the Moon is considered dangerous as it falls in the centre of the eighth sign from the Moon, which shows mortality. This mantra can act as an antidote to this danger.

ॐ सकलार्तिहराय नमः
om sakalārtiharāya namaḥ

65. Destroying (*Hara*) all (*Sakala*) miseries (*Arti*).

This is the role of the mother and the capacity of a strong mind. When a strong Moon rises in the Ascendant in the Vedic chart, then the person usually tries to relieve the suffering of others. The classic chart examples are Shrī Rāma and Shrī Krishna.

ॐ सौम्यजनकाय नमः
om saumyajanakāya namaḥ

66. A gentle person (*Janaka*).

Saumya is peaceful, mild and gentle. This is the ideal of femininity. Naturally, every man and woman has something of both the masculine and the feminine in them. Those areas of the Vedic chart that are touched by the Moon show more of the gentle caring feminine qualities. In English we speak of a 'gentleman' or 'gentlewoman' indicating a kindly person of good manners.

ॐ साधुवन्दिताय नमः
om sādhuvanditāya namaḥ

67. Worshipped (*Vandita*) or praised by the wise (*Sādhu*).

Anyone with a pure mind attracts the plaudits of wise people. The wise naturally respect the feminine. If it is part of their religion, they often worship the Mother Goddess. What is more precious than the mother principle?

ॐ सर्वागमज्ञाय नमः
om sarvāgamajñāya namaḥ

68. Knowing (*Jña*) all (*Sarva*) the sacred texts (*Agama*) or all kinds of knowledge.

A pure mind is capable of vast learning. It can give an exceptional or photographic memory.

ॐ सर्वज्ञाय नमः
om sarvajñāya namaḥ

69. All knowing (*Sarvajña*).

All knowingness is not a result of study. It is a natural state that arises when the mind becomes purified and the awareness fathoms deep silence. Close to absolute awareness is a state in which anything can be known but those pieces of knowledge are trivial compared to the dignity of the all-knowingness. Purity of mind is not achieved just by diet and fasting even though this may help. One's Rājasic and Tāmasic tendencies have to be worn away. Tamas is dullness and activity helps. Rajas is constant mental activity that can be calmed by a purer diet, meditation and other spiritual practices. Patience and persistence are key.

ॐ सनकादिमुनिस्तुत्याय नमः
om sanakādimunistutyāya namaḥ

70. Praised (*Stutya*) by the foremost amongst the wise.

Sanaka and his three brothers (indicated by *Adi*) were the first humans. These *Munis* are considered immortal. They were born free of any craving and pass their days in meditation. This name suggests a condition of the mind that is totally at rest.

Sanaka and his brothers are the Devatās associated with the Chaturamsha or D4 divisional chart in Vedic Astrology. From this, affairs such as happiness and property are determined, which are also known from the fourth house in the chart. The divisional charts are subcharts of the Vedic chart that come from the division of a sign into a number of parts. These charts focus on a particular issue based on the division and the method of construction. To make the D4 chart, each sign is divided into four.

The Moon rules over the fourth sign and is thus naturally associated with the fourth house and the D4. Hence, the special connection with these Munis is mentioned here. This emphasizes that, in order to get the benefits of the D4, one needs a pure mind. It is a pure mind that attracts the support of the Devatās of the D4. The D4 helps us see intelligence, Buddhi, purity, Shuddhi, increase, Vriddhi, and perfection, Siddhi. These are the qualities associated with the four angles or Kendras of a chart and elaborated in the D4 sub-chart. Nothing is achieved without these four 'Dhis'.

ॐ सितच्छत्रध्वजोपेताय नमः
om sitacchatradhvajopetāya namaḥ

71. Having (*Upeta*) a white umbrella (*Sita Chhatra*) as his sign (*Dhvaja*).

Traditionally in India, due to the strength of the Sun, royalty and high dignitaries had umbrellas to protect them. They are a mark of high station. The Moon has a white one indicative of purity or Sattva.

ॐ सिताङ्गाय नमः
om sitāṅgāya namaḥ

72. Having white limbs or body (*Anga*).

White (*Sita*) means both pale and pure.

ॐ सितभूषणाय नमः
om sitabhūṣaṇāya namaḥ

73. With white (*Sita*) ornaments (*Bhūṣaṇa*).

White cloth, flowers and ornaments are used in the worship of the Moon.

ॐ श्वेतमाल्याम्बरधराय नमः
om śvetamālyāmbaradharāya namaḥ

74. Wearing (*Dhara*) a white garland (*Shveta Mālya*) and white clothes (*Ambara*).

ॐ श्वेतगन्धानुलेपनाय नमः
om śvetagandhānulepanāya namaḥ

75. Anointed (*Anulepana*) with white sandalwood paste (*Shveta Gandha*).

This name indicates an odour of absolute purity, which is essentially odourless.

ॐ दशाश्वरथसंरूढाय नमः
om daśāśvarathasaṁrūḍhāya namaḥ

76. Riding (*Saṁrūḍha*) a chariot (*Ratha*) with ten horses (*Dasha Ashva*).

The mind functions through the ten Indriyas - the five organs of action and the five senses. The five organs of action are the legs, the arms, the mouth, the anus and the reproductive organs. The five senses are the organs of hearing, feeling, seeing, tasting and smelling.

ॐ दण्डपाणये नमः
om daṇḍapāṇaye namaḥ

77. Holding (*Pāṇi*) a staff (*Daṇḍa*) indicating the power of rulership.

Kings take up the Daṇḍa when they have to punish or as a symbol of their earthly power like a sceptre. The staff also indicates the spinal column and hence the awakened Kuṇḍalinī. Swāmis carry a staff to indicate their awakened state or as a reminder for them of what they are to attain if they are yet not fully realized.

ॐ धनुर्धरये नमः
om dhanurdharaye namaḥ

78. Holding (*Dhara*) a bow (*Dhanu*).

The Grahas or planets are depicted carrying various objects, mostly weapons. Each is a symbol. The Moon's sign Cancer starts with Punarvasu; it is the first Nakshatra or constellation in the sign of Cancer. It has a bow as one of its symbols. The next Nakshatra in Cancer is Pushya which has an arrow. Together they can hit the target. A bow represents potential. A quiet mind is like a fully drawn bow.

ॐ कुन्दपुष्पोज्ज्वलाकाराय नमः
om kundapuṣpojjvalākārāya namaḥ

79. Whose form (*Akāra*) is shining (*Ujjvala*) with Jasmine (*Kunda*) flowers (*Puṣpa*) or it shines like them.

This is the preferred type of flower for the worship of the Moon. Naturally they are white and release their auspicious and romantic fragrance at night.

ॐ नयनाब्जसमुद्भवाय नमः
om nayanābjasamudbhavāya namaḥ

80. Born (*Samudbhava*) of the lotus eyed (*Nayanābja*).

The source of the mind is said to be the lotus-eyed One, which indicates the divinity or the ever awakened consciousness. Even in the unawakened, the mind is there but there is no awareness of the source of the mind. When its source is realized, then the divinity from which it springs comes to be known.

Those with a strong Moon associated with the first or second houses in the Vedic chart may have beautiful eyes.

ॐ आत्रेयगोत्रजाय नमः
om ātreyagotrajāya namaḥ

81. Belonging to the family lineage (*Gotra*) of Sage *Atri*.

Atri is especially associated with medicine. As Mercury was born of the Moon, he is also of this family or *Gotra*. Thus the Moon and Mercury indicate physicians. Almost everyone of Indian origin knows their Gotra or lineage. Each Gotra is named after a seer who is said to be the progenitor of that lineage. If one does not know your Gotra, then there is a method to choose it from the chart. For this and other uses, each of the planets has a Gotra.

ॐ अत्यन्तविनयाय नमः
om atyantavinayāya namaḥ

82. Extremely polite.

Vinaya is decorum, courtesy, good manners, reverence, modesty, humility and sense of propriety. *Atyanta* means the ultimate development or extent of these qualities. A strong and unafflicted Moon or a chart ruled by a good Moon (Cancer rising) or having the Moon in the first house (personality) or tenth house (public persona) or as the AtmaKāraka (significator of the Self, see Sun 12) can be like this. These qualities are expected of people in very high positions in society and the Moon represents such people.

ॐ प्रियदायकाय नमः
om priyadāyakāya namaḥ

83. Beloved (*Priya*). Giving (*Dāyaka*) the feeling of fondness.

The Moon is the mother. Except where the Moon has some great affliction, she is the dearest one for us. Further, lunar influence makes one feel fondness or attachment for those things associated with the position of the Moon in the Vedic chart. Those with the Moon in the first house, the place representing the self, can give and receive great love. This is the case for the great Avatāras, Shrī Rāma and Shrī Krishna.

ॐ करुणारससम्पूर्णाय नमः
om karuṇārasasampūrṇāya namaḥ

84. Overflowing (*Sampūrṇa*) with the essence or milk of compassion (*Karuṇā Rasa*).

The expression 'the milk of compassion' comes from the love embodied in breastfeeding. The connection with the Moon as mother is very clear. Lunar people are very sensitive and capable of deep love and kindness. They want to save all beings which is the natural tendency of motherhood.

ॐ कर्कटप्रभवे नमः
om karkaṭaprabhave namaḥ

85. The ruler (*Prabhu*) of the sign of Cancer, the crab (*Karkaṭa*).

This sign has the Bhava or mood of the Moon. There is a type of crab that has the greatest power of grip per unit area in the natural kingdom. It is simple to equate this to the human mind. Counting from zero degrees Aries, this name (i.e. the 85th Navāmsha) falls near the middle of Capricorn, the tenth sign, where the mind pursues its status and power. Capricorn is literally opposite to Cancer.

ॐ अव्ययाय नमः
om avyayāya namaḥ

86. Imperishable (*Avyaya*).

Even though the Moon waxes and wanes, motherhood and all the Moon represents will always be there. The Moon sheds the nectar that brings immortality of consciousness and extends the life of the body.

ॐ चतुरश्रासनारूढाय नमः
om caturaśrāsanārūḍhāya namaḥ

87. Stationed (*Arūḍha*) on a four-cornered seat (*Caturaśra Asana*).

A square or rectangle can be used to indicate the Moon in Chakras drawn for Pūja or worship. It emphasizes the connection with the number four. Cancer is the fourth sign and the fourth house represents mother and has the Moon for its Kāraka or significator.

Chaturashra also indicates the fourth and eighth houses in the chart. These are the places of refuge. For protection, one has to strengthen the fourth and keep the eighth as clean as possible because it is the place of our own faults, including all the accumulation of sins of the past. Astrology is especially associated with the eighth house and that is why some people are frightened of astrology.

The eighth house purpose of astrology is to see the punishment coming and to understand what voluntary payment can be made before the demand arrives. Priests are seen in the ninth house and they can fall

due to the eighth because it is the twelfth from the ninth and therefore the place of loss for them. This may be why some religious leaders frown on astrology, while often consulting astrologers in private.

ॐ चतुराय नमः
om caturāya namaḥ

88. Charming, clever and ingenious (*Chatura*).

Chatura is also swift, like the Moon relative to the other celestial objects. The mind also moves quickly. *Chatur* is the number four. The Moon rules the fourth sign. It is the first of the Moksha or liberation signs. In the Yogic literature, the fourth indicates the state of consciousness beyond waking, dreaming and sleeping. It is beyond change (Moon 86). The mind is not active in that state but it is known as consciousness persists.

ॐ दिव्यवाहनाय नमः
om divyavāhanāya namaḥ

89. Having a divine (*Divya*) vehicle (*Vāhana*).

The pure mind rides on pure Being, which is pure divinity.

ॐ विवस्वन्मण्डलाज्ञेयवासाय नमः
om vivasvanmaṇḍalājñeyavāsāya namaḥ

90. Hiding the Sun's orb (*Vivasvan Maṇḍala*).

Moon 62 describes the lunar eclipse. This name explains the solar eclipse. Literally, it says that the Sun's orb becomes unknowable (*Ajñeya*) due to the position (*Vāsa*) of the Moon. This also explains how the Self is hidden by the mind. Seeing only the products of the mind, thoughts and feelings, we miss the One who is the witness of them all. The great sage, Ramana Mahārishi, advised self-enquiry. This can start with the question "Who am I?" or "Where does this 'I' come from?" Here 'I' is the sense of individuality that associates with our mental experiences. With constant attention to this sense of the 'I', it eventually subsides, leading to Self-realization.

ॐ वसुसमृद्धिदाय नमः
om vasusamṛddhidāya namaḥ

91. Giving (*Da*) abundant and increasing (*Samṛddhi*) wealth (*Vasu*).

A strong Moon can make you part of the elite. Alternatively, it can make you truly wise if the Moon's combinations in the Vedic chart are favourable for this. The elite have access to material wealth; the wise have more internal resources.

ॐ महेश्वरप्रियाय नमः
om maheśvarapriyāya namaḥ

92. Beloved (*Priya*) of Lord Shiva, the great Lord (*Maheshvara*).

The spouse of Shiva is Parvatī and She has many names and forms. The Moon with Saturn, Rāhu or Ketu indicates the names Kālī, Durgā or Chandikā. She is pure Mother but her nature is to destroy the ignorance. Therefore, She may appear terrific. In whatever form or mood, She is most beloved of Shiva.

If a person's chosen deity is shown by the Moon, there will be a preference for the feminine, the Divine Mother, in whatever way She is seen in the person's religion. For the Hindu, this can mean a form of the Goddess associated with Lord Vishnu or Lord Shiva. This name refers to the Moon as the wife of Shiva. If the Moon is associated with Mercury, which indicates Vishnu, then the Goddess can be Lakshmī. Mercury can also indicate Tripurā or Saraswatī.

ॐ दान्ताय नमः
om dāntāya namaḥ

93. The giver or the mild one.

Dānta can indicate one who is restrained or has their senses under control. Such people are mild in manner and generous in spirit. The Moon represents donors as well as the liberal minded. Caring for others and the environment is natural and without this society tends towards collapse. That is why the Moon represents society.

I once was living with a German friend. Both of us were close friends with our neighbor, Jane. My friend was a very sweet person but he had some issues relating to the Second World War. One day he made a remark that was rather anti-Semitic. I said, "Do you mean Jane?" She was Jewish. He understood and I never heard any such remarks from him again. Friendship binds communities together and splitting into groups weakens them. People are naturally friendly but religious and political leaders often see that exaggerating differences and thereby splitting communities boosts their personal power. So it happens again and again.

The astrological chart presents archetypes in Cancer and Capricorn that embody these perpetual problems. Capricorn is the sign of big business and the search for power in general. Capricorn has a great capacity for good and large companies support vast numbers of people. It all depends on the balance between collecting and sharing. An economy works if the resources are fully recycled. The present huge economic strains that are threatening our world appear to result from the failure to recycle. Resources are flowing from the many at the bottom of the pyramid and collecting at the top, with insufficient being distributed in wages, benefits and social programs.

The world's wealthiest man had the great inspiration to encourage the billionaires of the world to recycle their wealth and he deserves great credit for this. One notes, however, that his personal wealth keeps increasing. No doubt it is not for any lack of good intention, rather it is very hard for a person to spend such mountains of money. In the USA and elsewhere, there is constant pressure on the government to reduce taxes for the wealthy. As a result, they tend to go down. This exacerbates the problems that threaten the social structure and thus the welfare of the wealthy. It would be much better if the wealthy choose to pay more and used their lobbying power to see that it was spent efficiently on such things as infrastructure, education and health care that directly benefit everybody. This would boost the economy making it most unlikely that the extra taxes they pay would actually reduce their own abundance. In other words, social responsibility has benefits in every direction.

ॐ मेरुगोत्रप्रदक्षिणाय नमः

om merugotrapradakṣiṇāya namaḥ

94. Circumambulating Mount *Meru.*

This name contains the idea that the Moon is never retrograde as *Pradakshiṇa* means keeping that which you are circulating always to one's right. *Meru* is the mythical mountain at the North pole. *Gotra* can mean the earth so this name means the Moon is orbiting the earth. It also suggests that the movement of the Moon is naturally sacred as Pradakshiṇa is a motion made out of giving respect or devotion. Meru is associated Tantrically with the spine. The earth indicates the Mūlādhāra Chakra at the base of the spine so the name indicates the direction that the energy circulates there. Consciousness rotating in that place can help to awaken the power of the Goddess.

ॐ ग्रहमण्डलमध्यस्थाय नमः

om grahamaṇḍalamadhyasthāya namaḥ

95. Standing (*Stha*) in the middle (*Madhya*) of the *Maṇḍala* of the Grahas.

A Maṇḍala is a sacred diagram. In the diagram in which all the nine planets are placed, the Moon should be in the middle. In fact, she is normally placed in the top right. Therefore, the Maṇḍala indicated here is another one where the luminaries are in the centre and are surrounded by the other Grahas. This is the reality of life because the sense of self, the Sun, and the mind, the Moon, are at the centre of our experience surrounded by the other parts of life indicated by the other planets. Similarly, the mother with the father is at the centre of the family.

ॐ ग्रसितार्काय नमः

om grasitārkāya namaḥ

96. Absorbing (*Grasi*) logic or desire (*Tārka*).

The mind enables and sustains both reason and desire. Tārka is both along with philosophy and speculation, doubt and logic.

ॐ ग्रहाधिपाय नमः

om grahādhipāya namaḥ

97. Foremost (*Adhipa*) amongst the planets (*Graha*)

The Moon indicates rulers such as kings or queens. The Moon also plays a pivotal role in the study of the Vedic chart because it shows our experience of the world.

ॐ द्विजराजाय नमः
om dvijarājāya namaḥ

98. Like a king (*Rāja*) amongst the twice-born.

Dvija usually refers to the learned or priestly people but it can also mean the warrior and business classes. In any establishment class, the Moon can indicate a leading person.

ॐ द्युतिलकाय नमः
om dyutilakāya namaḥ

99. Having a majestic (*Dyuti*) forehead (*Laka*).

This can be a mark of those with a strong Moon in the first house. It also means lustrous, perhaps indicating that the inner vision is awake.

ॐ द्विभुजाय नमः
om dvibhujāya namaḥ

100. Two armed (*Dwi Bhuja*).

The Grahas are depicted with two or four arms. Here it is said that the Moon has two arms but sometime he is portrayed as four-armed. Traditionally, one hand gives boons while another grants freedom from fear. If there are only two arms, then there is no hand to carry weapons. Thus, the two-armed form is very benign.

ॐ द्विजपूजिताय नमः
om dvijapūjitāya namaḥ

101. Worshipped (*Pūjita*) by the twice-born.

The *Dwija* are said to be twice-born because they are reborn through initiation into the Vedic studies. This is not just starting school; rather it implies an inner awakening. The study of the Vedas provides the understanding of the unfolding experiences within consciousness. In the modern context, *Dwija* refers to every sincere seeker. We honour the Moon by respecting the divine creative principle, by respecting every part of its creation to the best of our ability and by seeking to have a clean and pure heart and mind.

ॐ औदुम्बरनगावासाय नमः
om audumbaranagāvāsāya namaḥ

102. Living on mountains covered in *Audumbara* trees.

Nagāvāsa can mean living in a tree or on a mountain. The Audumbara trees are found on mountains in South India and often in the areas of sacred places like temples. The Moon is the Goddess and her temples are generally found at the top of hills and mountains. Even where there is a Devī temple in a valley, there is likely a sister or root temple at the top of a neighbouring hill. Nearby, you often find an Audumbara tree. When visiting Italy, I noticed that many larger hills had shrines to the Mother near the top. This name gives us a clue to this special connection with mountains or the sacredness of this particular tree.

ॐ उदाराय नमः
om udārāya namaḥ

103. Generous. Also noble, illustrious, honest, sincere, upright (*Udāra*).

ॐ रोहिणीपतये नमः
om rohiṇīpataye namaḥ

104. The ruler (*Pati*) of *Rohinī* Nakshatra.

Rohinī is ruled over by the divine progenitor Prajāpati and as such represents great fertility. It is the first Nakshatra after the Moon reaches its zenith of purity, its exaltation point, at three degrees of Taurus. At that point, the mind, free of confusion, can start to function

and do its best creative work. This occurs in the Nakshatra Krittikā. Krittikā and the previous Nakshatra Bharaṇī are best suited for inner contemplation to prepare the purity of mind. Once it is achieved, then all creativity can arise. (See also Moon 20.)

ॐ नित्योदयाय नमः
om nityodayāya namaḥ

105. Giving endless results (*Nitya Udaya*). Ever prospering. Eternally rising.

Proper worship as touched on above (Moon 101) has more than a momentary result. A quieter, gentler state of awareness is endlessly giving its sweetness. In the Vedic chart, a strong, well placed and associated Moon can indicate ongoing prosperity.

ॐ मुनिस्तुत्याय नमः
om munistutyāya namaḥ

106. Worshipped (*Stutya*) by the wise.

The word *Muni* suggests one who has a profound inner quietness free of the notions of 'I', 'me' and 'mine'.

ॐ नित्यानन्दफलप्रदाय नमः
om nityānandaphalapradāya namaḥ

107. Giving (*Prada*) the fruit (*Phala*) of eternal bliss (*Nitya Ananda*).

The Sun gives eternal bliss (Sun 108). The Moon gives its fruit.

ॐ सकलाह्लादनकराय नमः
om sakalāhlādanakarāya namaḥ

108. Causing (*Kara*) complete happiness (*Sakala Ahlādana*). Entirely lovely.

This name secretly suggests the rare Tantric mantras of the Shrī Vidyā. The Shrī Vidyā is a very high form of the worship of the Goddess. It is intimately associated with the lunar days. There is an important associated text (the *Trishati*) of 300 names of the Divine Mother, 20 for each of the tithis or lunar days of each fortnight. Each of the 20 starts with a letter of the mantra.

Sakala is part of the mantra and also indicates the full Moon which is the time when the Moon is having all its digits (Moon 28). This is associated with the putative sixteenth syllable of the Shrī Vidyā mantra. The sixteenth is the indicator of the absolute aspect, that which is beyond the activity of the mind, beyond the rising and falling. This state is celebrated in almost all these names of the Moon.

As in all the sets of names, the 108th mantra of the Moon has a special glory. The 108th is connected to the last of the 108 Navāmshas in the zodiac and naturally represents a completeness of knowledge and realization.

ॐ पलाशेध्मप्रियाय नमः

om palāśedhmapriyāya namaḥ

109. Fond of twigs of the *Palasha* plant.

The twigs are used as fuel in the fire offerings to the Moon. This 109th mantra may be a later addition to specify the fuel. In the mantra lists, only the Moon and Rāhu have 109 and the last mantra of both falls far short of the glory of the 108th.

ॐ तत् सत्

Om tat sat



Mars, Mangala

MARS, MANGALA

ॐ महीसुताय नमः
om mahīsutāya namaḥ

1. Salutations to the son of the earth.

This first name brings forth the intimate connection of Mars with *Mahī*, the earth and the earth element. Mars, the indicator of the Shakti or vital force, is said to be born (*Suta*) of the earth. This clearly points to the base Chakra, which is the place of the earth element in the body. From here the Kuṇḍalinī energy rises when she awakens. Mars is exalted in the cardinal earth sign, Capricorn.

ॐ महाभागाय नमः
om mahābhāgāya namaḥ

2. The most fortunate one.

Mahā is a prefix meaning great. Mars has many names starting with Mahā. One whose Shakti has awakened is possessed of Bhaga or majesty. Derived from Bhaga, *Bhāga* indicates inheritance, in the sense of the one who has received great fortune. Mars indicates those with much vitality, such as kings and warriors, who often possess great wealth and power. In ancient times, these people were often addressed as *Mahābhāga*.

ॐ मङ्गलाय नमः
om maṅgalāya namaḥ

3. The auspicious (*Maṅgala*) one.

Mars is the ruler of the fire element, Agni. The balanced fire quality in a person, which Ayurveda calls Pitta, is compassionate and auspicious. Agni can accomplish whatever needs to be done.

The *Bhagavad Gītâ* (2.63) explains how anger disturbs the clarity of the intellect and this leads to disturbance of the vital force, the Prāṇa. A breakdown in the Prāṇa ruins health and, if complete, is fatal. Later, it says, 'know anger and desire to be the enemies here on Earth' (3.37). If we are prone to anger, it can help to take up some practice along with proper diet and environment that will help us keep our cool. Swimming and walking by water are two examples of how engaging with the environment can help. Avoiding sour and spicy foods can help calm Pitta though fresh plain yoghurt is good for balancing Mars, which rules bitterness. This and other mantras in this chapter may also help.

ॐ मङ्गलप्रदाय नमः

om maṅgalapradāya namaḥ

4. The giver (*Prada*) of auspiciousness.

Not only is he auspicious but he is the bestower of auspiciousness on those he favours. This is the way of royalty. *Maṅgala* is also happiness, welfare and bliss. All these things are associated with feeling strong. A strong Mars in the Vedic chart makes a person full of energy and the urge to be active. If the energy rises through the Chakras, well-being turns into bliss.

Maṅgala also has the meaning of faithfulness. Married Indian women wear a necklace called a Maṅgala Sūtra or thread. Faithfulness is the *sine qua non* for real vitality and bliss in life. To achieve any high goal we have to find the right path and the right guide. Through faithfulness to these, we will surely succeed. On the other hand, the negative side of Mars can show disrespect to the teacher, which is indicated by Jupiter. Where Mars is exalted in Capricorn, Jupiter is debilitated. However, when Mars and Jupiter work together, great wealth and higher things are achieved. This is like the leader who follows the advice of the trusted counsellor. It is wise to always encourage the auspicious and faithful side of Mars as hailed in this and Mars 3.

ॐ महावीराय नमः

om mahāvīrāya namaḥ

5. Possessed of great (*Mahā*) vitality, power (*Vīra*).

Virility comes from the same root as Vīra. Top athletes and all heroes are powered by Mars. Mars has to be influential in the charts of leaders as well. Aries, the primary sign of Mars, is said to be the royal sign as it represents the head. The other royal sign is Leo. Thus Mars and the Sun define the executive. If they are strong in the Vedic chart, one tends to gravitate towards positions of power.

ॐ महाशूराय नमः
om mahāśūrāya namaḥ

6. The great (*Mahā*) hero (*Shūra*). One who is most brave and valiant.

Mars represents the warrior and also the sages. Mars can be portrayed as strength in a male or female archetype. Mars holds the Shakti, which is the vital force in everyone. Awakening requires Shakti. Both male and female saints have a strong or prominent Mars in their charts.

The Tantra teaches that spiritual progress comes from allowing the vital energy to get finer and finer. This stops when one seeks pleasure from it. Mars thus gets associated with celibacy but this has to do with any kind of energy projection. For example, speaking out loud compared with experiencing finer and finer stages of thinking in meditation. Many are attracted to the teachings of the Tantra but one has to be a hero as there appears to be a great sacrifice involved. This is the path of the inner warrior. It takes a hero within to surrender unconditionally.

The path of the outer warrior is well known. Great heroes show passion in their competitions. Those who risk their lives to protect us are rightly honoured.

ॐ महाबलपराक्रमाय नमः
om mahābalaparākramāya namaḥ

7. One possessed of a great (*Mahā*) power (*Bala*) of courage (*Parākrama*). One attacking or endeavouring with great strength.

The warrior on the outside and the resolute in truth on the inside both exemplify the grace of Mars. In the Vedic chart, Mars signifies the third house and this makes it the place of Parākrama, which means

courage and enterprise. What you choose to initiate, the energy you put into it and the fortitude with which you follow it through is all seen in this house. Without Mars, how can anything be accomplished materially or spiritually?

If Mars predominates in the chart, one is naturally competitive. Being an athlete, police officer, soldier, politician or a lawyer is a proper application of this. However, in some cases there may be a tendency to go from one fight to another especially if Mars is in the 'karma' or action house, the tenth. For some professions like boxers and lawyers, this is a part of the life they have chosen. For others, it may be an unwanted experience. It may seem to be happening by itself but one should consider if a subconscious tendency is also involved and try to remedy this. After all, Mars also has the power to decide not to fight. Then Mars awakens as the Shakti of the spiritual path.

The true path of Mars is the path of non-violence. Passive aggression is perhaps better than active aggression but it is not true non-violence. Let us consider a scenario where the peace of society is being disturbed. The leader sends the police and the army to quell the chaos. This works as long as the bulk of the people approve. That means that society is fundamentally at peace so force can be used to control a disturbance and it is entirely proper to do so. However, if the people are not accepting of the use of force by the leader, he should accept the will of the people even if it involves his resignation rather than trying to stay in power through force. This requires true courage.

According to the Vedic literature, peaceful people create a peaceful environment. This is the core reason why societies all over the globe have sponsored communities of religious to spend their days in meditation. If they do their duty properly, both they and their community benefit because violent tendencies in the people are kept calm by the subtle influence. The true path of Mars is to develop this kind of inner calm that can genuinely protect the community. The full depth of inner peace is not a passive state but the seat of exceptional power as the next name indicates.

ॐ महारौद्राय नमः

om mahāraudrāya namaḥ

8. The very (*Mahā*) terrible or fierce (*Raudra*).

The awakened inner Shakti is a great power that is not easily faced. Hence, the attempts to awaken it through Yogic practices are

discouraged by the Gurus unless the practitioner is qualified by their depth of surrender and purity of heart. The awakening of the Kuṇḍalinī can be more of a curse than a blessing if brought about by force. The great sage, Ramana Mahārishi likened it to an elephant let loose inside the body.

Since Mars is our courage, when strong he is most difficult to face. People who have both a strong Mars and a strong Sun tend to get whatever they want because everyone defers to them. It is not worth the cost of opposing their wish. When crossed, they become very fierce. I had a Guru whose Mars was exceptional. Everyone shook before him but he did not try to control my friend, despite his youth, which I believe was due to my friend's exceptionally strong Sun and Mars. I watched the Guru using roundabout ways of managing my friend so that he would not feel he was being managed.

People with strong Sun and Mars naturally end up as the boss. The Sun is the natural leader but every king needs his general to fight his wars, which is the role of Mars. Mars is the commander-in-chief and functions as such. President Obama's key planet is Mars in Leo, the sign of the Sun. That is why he proved very competent and firm in matters of national security.

ॐ महाभद्राय नमः

om mahābhadrāya namaḥ

9. The very (*Mahā*) auspicious and blessed one.

If the Shakti is awakened when the aspirant is ready then the result is pure blessedness (*Bhadra*). This is the other side of the coin from the 'terrible' one.

ॐ माननीयाय नमः

om mānanīyāya namaḥ

10. The one fit to be honoured and respected (*Mānanīya*).

Those with a strong Mars are worthy of respect. Natural leaders typically expect to be treated with respect and deference. The wise and the strong have no problem in giving this respect. It costs nothing and it cultures an attitude of respect to all things, something that benefits us all.

The influence of Mars in our chart can make respect an issue. People may feel that they are not getting the respect they deserve at work or at home. It helps to realize that this is more of an internal issue, rather than the fault of certain specific people. If one can relax about it inside then that is the end of the issue. People will behave however they choose and that is not something we can control so it is best not to trouble ourselves over it.

We may have to live or work with someone who flares up if they do not get what they want. We may feel put down. It is best to try to find the positives of the situation. The ego and the will cause endless complications in life. Difficult situations may help us get greater clarity about our own issues and attitudes. Usually, people who are difficult or angry are struggling with a deep wound from their past. Recognizing this can help one have a different attitude and this may cause a change in the situation.

ॐ दयाकराय नमः
om dayākarāya namaḥ

11. The compassionate.

Dayā is compassion and *Kara* the one who promotes or causes it. Mars is a fiery planet and thus is associated with Pitta Dosha. This is a term from Ayurveda for the fiery body type. Pitta types are easily angered but are also naturally compassionate. They are especially kind to those who honour them.

ॐ मानदाय नमः
om mānadāya namaḥ

12. Causing (*Da*) pride (*Māna*). Giving respect.

Warriors are ready to fight out of pride. There is pride for one's country as well as one's own strength, skill and dignity. They give respect to those who they see are more powerful or worthy of that honour. This keeps the discipline of an army or state. Capricorn as the tenth sign naturally has Māna or pride. It is like the tenth house, which is where we seek status. Mars has a natural association with its exaltation sign Capricorn and it gets Dig Bala or directional strength in the tenth house.

ॐ अपर्वणाय नमः
om aparvaṇāya namaḥ

13. Impenetrable.

The name suggests that there is no waxing or waning to honour and no special days on which to worship him. That Shakti is to be known continuously. For this, we benefit from following a daily practice.

Aparvana also means 'without a knot or joint'. This is why it is very hard to overcome someone with a strong Mars. He makes one enjoy competition. One competes to show that one's armour has no weak point. For example, the tennis player practises so he can return all types of well hit balls.

ॐ क्रूराय नमः
om krūrāya namaḥ

14. Cruel (*Krūra*).

A warrior has to be able to do cruel things. Mars indicates violence that inevitably appears cruel. The awakening Shakti can move with such energy that it appears unconcerned with the apparent fragility of the body. Once Shakti is united with its lord Shiva, then peace and compassion predominate.

Mars indicates surgeons while Mercury indicates a doctor who gives medicine. Mercury will hesitate to take up the knife. Mercury makes one prefer to be vegetarian while Mars has no problem with taking the life of an animal. Each planet has its viewpoint and the soul has to listen to the advice from all of them but in each individual, some voices are louder than others. This can also change over time, hence our differences.

ॐ तापत्रयविवर्जिताय नमः
om tāpatrayavivarjitāya namaḥ

15. He who destroys (*Vivarjita*) the three kinds of misery (*Tāpa Traya*).

The three kinds of miseries are those arising from the self, the world and the gods. The Vedic terms are Adhyātmika, Adhibhautika and Adhidaivika. These mean the trouble we bring on ourselves, that which

others visit on us and that which seems to be from fate or unseen forces. The inner power, the awakened Shakti, banishes all kinds of misery. The king or ruler is more limited in their ability to help, even when there is genuine willingness. However, it is still their duty to do what they can. A ruler has to have police for internal troubles, the army for external threats and a department for helping with natural disasters. It is his Shakti that has to energize all these parts of the government. In times of crisis, it is the warriors of the nation that are called upon to deal with all these areas. That is why we honour them so much.

ॐ सुप्रतीपाय नमः
om supratīpāya namaḥ

16. Moving in a contrary manner.

Su is good or auspicious and *Pratipa* means retrograde so the name reads as 'favourable when retrograde'. It is interesting that some believe that Mars is better when retrograde, more so than Saturn. This name only appears for Mars. Mars may appear destructive when it goes retrograde but it also serves a useful purpose. When retrograde, the energy is moving more internally and is therefore withdrawn on the outside. This means that Mars makes us look inwards or towards the past. If Mars has a connection with spirituality in our chart, this can contribute to awakening.

This name has multiple meanings. 'Su' can mean 'moving'. Mangal has an erratic path as observed from the Earth as it is the next planet out from the Earth. Another translation is 'easily contrary'. In other words, it takes little to cause Mars to start acting as an opponent. One can also take 'Su' as 'very' so the meaning would be 'very crooked'. This suggests that Mars can promote a wide range of behaviour from the most noble to the most vicious.

I am indebted to the scholars of Samskrita Bharati, Nagpur, for another translation 'easy of access for everyone'. This is like the name Aparvan (not having a parvan or special day) suggesting that special qualifications of time and place are not needed in order to perform his worship. A ruler is naturally a warrior, as kings have to fight to protect their people and their status. A good ruler is easily approached. This makes the people contented and gives a feeling of justice and security.

Another definition is 'the best protector'. Mars signifies the male protector for women and, as the police and military, represents those charged with protecting society as a whole.

ॐ सुताम्राक्षाय नमः
om sutāmrākṣāya namaḥ

17. Having beautiful (*Su*) copper coloured (*Tāmra*) eyes (*Akṣa*).

Mars represents the metal copper. Some people have irises of this colour. This name also means one with deep red or ruby coloured eyes. Mars on the Ascendant can make for a little reddishness in the eyes and complexion. Writers often refer to the reddening of the eyes when someone becomes angry.

ॐ सुब्रह्मण्याय नमः
om subrahmaṇyāya namaḥ

18. The son of Lord Shiva, *Subrahmanya.*

He is also called Skanda or Murugan. It is said of Lord Skanda, that he had greater wisdom than his father and taught to Him the meaning of Om which is said to contain all the Vedas. Skanda was born from the semen shed on the earth by Lord Shiva and no one could bear its extreme Agni or heat. The child born of it was given to the wives of the great Rishis, residing in the Pleiades, for fostering. This is the lunar mansion or Nakshatra of Krittikā, which bridges Aries and Taurus. Krittikā is the place of Agni. It has the deepest quality of Motherhood and is especially associated with foster parenting.

Krittikā is where the Moon becomes exalted and so is associated with the perfection of the mind. The Jyotisha classics advise one not to undertake travels or other significant things such as marriage while the Moon is in Krittikā or the previous Nakshatra Bharaṇī. This facilitates mental and heart space for the delicate process of purification that permits this constellation to reveal its full glory. Anyone born with a planet in Krittikā has a special connection with deep knowledge through that planet. They may also find some affinity for Ramana Mahārishi and the wonderful mountain of Arunāchala near Tiruvannamalai in Tamil Nadu, India.

After his enlightenment, Ramana Mahārishi lived his whole life on the mountain and considered it his Guru. He is said to be an incarnation of Skanda and the mountain is said to be Shiva in his fire form. There is a great temple at the foot of the mountain that contains the Agni linga or symbol of Shiva. The Linga is a stone inside thick stone walls

well away from the heat of the Sun. When I visited there, I noticed that the sanctus sanctorum was remarkably hot while it is usually cool inside these shrines.

Each planet has two deities associated with it in the system of Vedic Astrology. One causes a rising up and one causes a cooling down. The choice of name of a deity is very important. The name Subrahmanya is cooling and very sweet and can assist in remedying the difficulties caused by an afflicted Mars. That is the value of this mantra.

ॐ सुखप्रदाय नमः
om sukhapradāya namaḥ

19. The giver of happiness (*Sukha*).

As the auspicious one or Maṅgala, Mars can give happiness. Its job is to protect and the people can enjoy their lives if they are well protected. If well disciplined, the Mars people who are those charged with protecting society, are an essential element in society's well-being. This includes the army, police and fire fighters.

ॐ वक्रस्तम्भादिगमनाय नमः
om vakrastambhādigamanāya namaḥ

20. His movements (*Gamana*) include being retrograde (*Vakra*) and standing still (*Stambha*).

Good generals know when to advance, when to be stationary and when to retreat. The inner Shakti, also known as the Kuṇḍalinī energy, has these movements.

ॐ वरेण्याय नमः
om vareṇyāya namaḥ

21. The pre-eminent, most esteemed or desired.

Varenya also means saffron, a colour related to that of Mars. Mars is the planet of celibacy and celibates often wear saffron coloured robes. In India, renunciates do this to show that they have performed their funeral rites and have taken the sacred fire inside of themselves. The

saffron colour symbolizes the colour of fire. That is why the renunciates are esteemed and called 'Mahārāj' (king), which is a term also used for great warriors.

ॐ वरदाय नमः
om varadāya namaḥ

22. Giving (*Da*) boons (*Vara*).

Mars can make anyone inclined to give. Great kings are famous for their generosity to those who ask and the Kuṇḍalinī Shakti is the greatest boon-giver. Those in whom She is awake, can give whatever they choose though every gift has its own cost. For example, a saint may take someone else's disease but then she has to bear that in her own body. She can also give part of her longevity to another so their length of life is extended but her life is shortened. This is how it is explained. Saints can generally bear much more than ordinary people and they are least concerned with their own personal comfort or convenience.

ॐ सुखिने नमः
om sukhine namaḥ

23. Joyful (*Sukhin*).

The awakening of the Shakti opens the floodgates of bliss. Even a little Mars energy can be a source of joy; one feels alive.

ॐ वीरभद्राय नमः
om vīrabhadrāya namaḥ

24. One of great power and grace. One of excellent (*Bhadra*) heroism. A great hero.

Heroism (*Vīra*) is not the property of a few mythical people. All of us can express it when the need arises. Whatever a person does, the common thread is courage and unselfishness. It is associated with spirituality as it requires one to give up self-centredness.

ॐ विरूपाक्षाय नमः
om virūpākṣāya namaḥ

25. The strange eyed.

Virūpākṣa is a name also given to Lord Shiva. It could mean one with some deformation to the eyes but here it suggests one with something unusual about the power of seeing. Shiva is famous for his ever open third eye. This is opened in a person by the upward movement of the Shakti, which Mars represents.

ॐ विदूरस्थाय नमः
om vidūrasthāya namaḥ

26. Established at a far distance (*Vidūra*). Not easy to attain.

It is said in the Veda that 'the owner of the house is seen at a distance' – '*dūredṛśaṁ gṛhapatimatharyum*' (*Rig Veda* 7.1.1). This describes the state of unbounded consciousness. When the Shakti fully rises, the consciousness expands and the owner of the house, the Self, is found present even at a very far distance, essentially everywhere.

If this name is read with a short '*u*' then the meaning would be different but is still very applicable. It means highly intelligent. This version of the name can also mean one who is crafty or an intriguer. Kings and generals need to be crafty at times as we see in the way that the *Mahābhārata* war was won. The *Mahābhārata* is one of the world's greatest ancient epics and it describes a huge battle which occurred some 5,000 years ago in Northern India. The key role was played by Shrī Krishna. Because of the great power of the enemy, Lord Krishna had to advise his side to do several apparently underhanded things. One example was when the great and virtually invincible warrior Droṇa had to be killed. None could succeed but Krishna knew that Droṇa was overly fond of his son Ashwatthaman who was also fighting. Krishna was on the side of the Pāndava heroes and they had a great elephant who was also named Ashwatthaman.

At some point the cry went up that Ashwatthaman was dead. It was the elephant, but Droṇa did not know that. He approached the Pāndava king Yudhishthira to find the truth, because he was famous for being the most honest man on Earth. Krishna persuaded Yudhishthira to tell a half lie. He said 'Yes Ashwatthaman is dead, the elephant' but the word elephant was spoken only indistinctly so Droṇa did not hear. Droṇa

soon abandoned fighting and was quickly murdered by someone who held a great grudge against him. In fact, he had abandoned his body by Yogic power before the blow was struck[9] (see also Jupiter 12). Every act has its cost. Up to that time, it is said that Yudhishthira's chariot had floated a little above the ground due to his extreme merit but this half-truth firmly grounded him. Later, he also had to briefly visit hell for this, but that famous visit only served to enhance his greatness. The wonder of the Vedic stories is that they encompass earth, heaven and hell, and all the worlds, uninterrupted by birth and death.

The syllable *stha* suggests being firmly established in, or having that as the basis. Power signified by Mars is rooted in wisdom or *Vidura*. Power does not come from pushiness, rather from knowing and subtlety. The power of the inner Shakti arises when we let go of pushiness and surrender to the deepest knowing. This level of knowing is very subtle. That is Vidura.

Vidura is also the name of one of the characters in the Mahabharata epic. He was the son of the great sage Vyāsa by a girl who accepted him lovingly despite his old and wizen appearance. He had been asked by his mother to sire a son with the Queen as the King, his brother, had died childless. The Queen, finding the sage's appearance frightening sent her maid. As a consequence of the attitude of the maid, their child Vidura grew up exceptionally wise, righteous and strictly impartial. Vidura was the ideal exemplar of this name.

ॐ विभावसवे नमः
om vibhāvasave namaḥ

27. Having the lustre of gold, or shining (*Vibhā*) like a jewel (*Vasu*).

ॐ नक्षत्रचक्रसंचारिणे नमः
om nakṣatracakrasaṁcāriṇe namaḥ

28. Rotating (*Sancārin*) through the circle (*Chakra*) of *Nakshatras*.

Sancārin can also mean to join. Mars owns the central *Nakshatra* in the sequence of nine that repeats three times to make up the zodiac. It

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[9] *Mohābhārata*, Drona Parva, 191v56.

plays a pivotal role in joining the two halves of the sequence of planetary lords. This sequence of nine is the root of the Vedic system of Dashās or planetary cycles that make it such an accurate system of astrology. This is discussed further in the chapter on *The Secrets of Vimshottari Dashā*.

ॐ क्षत्रपाय नमः
om kṣatrapāya namaḥ

29. A leading warrior.

The people of the warrior caste are called Kshatriyas and are signified by Mars. They have *Kṣatra*, which means power or dominion. *Kṣatrapa* is a high-ranking warrior such as a governor or regional ruler.

ॐ क्षात्रवर्जिताय नमः
om kṣātravarjitāya namaḥ

30. He is destroying the *Kṣātra*, warriorhood or power (of others).

His enemies are humbled by being defeated by him.

The rising in us of infinite power, the Kuṇḍalinī Shakti, leaves us quiet and peaceful and devoid of willfulness.

ॐ क्षयवृद्धिविनिर्मुक्ताय नमः
om kṣayavṛddhivinirmuktāya namaḥ

31. Free from both decay (*Kṣaya*) and increase (*Vṛddhi*).

Violence is the destruction of others health and wealth for one's own increase. The fully awakened state is completely free (*Vinirmukta*) of this due to its perpetual state of satisfaction.

ॐ क्षमायुक्ताय नमः
om kṣamāyuktāya namaḥ

32. Endowed with patience, restraint and tolerance.

He is yoked (*Yukta*) to the quality of forbearance (*Kṣamā*). It is his duty and nature.

ॐ विचक्षणाय नमः
om vicakṣaṇāya namaḥ

33. Far-sighted (*Vicakṣaṇa*). Wise, learned, skilful, expert, circumspect.

A good general needs all these qualities and they come with refined consciousness. Mars, in the astrological chart, can indicate surgery, engineering, and mathematics all of which involve skill and learning. Mars is one of the fire planets (with Sun and Ketu) that can give expertise in Astrology. Mars is the Graha that rules the Agni or fire element. Fire is needed for success in every field, especially for seeing the future.

ॐ अक्षीणफलदाय नमः
om akṣīṇaphaladāya namaḥ

34. Giving (*Da*) endless (*Akṣīṇa*) results (*Phala*).

The awakening of the inner Shakti and its complete unfolding produce an eternal state. It transcends death.

ॐ चतुर्वर्गफलप्रदाय नमः
om caturvargaphalapradāya namaḥ

35. The giver (*Prada*) of success (fruits, *Phala*) to the four (*Chatur*) divisions (*Varga*) of life.

The four divisions can refer to the four classes of people. They are the Brāhmins (priests and the learned), the Kshatriyas (ruling class), the Vaishyas (business people) and the Shudras (workers). The job of the warrior is to protect them all. This allows society to evolve peacefully so everyone can enjoy relative satisfaction.

Life has four divisions: Dharma, Artha, Kāma and Moksha. Dharma is what we do to sustain our life and our society. Artha is what we own, our wealth. Kāma is our desires and enjoyments and Moksha is

spiritual liberation. These are the four purposes of human life. The spiritual fire or Shakti sustains all of these and gives their fruits.

ॐ वीतरागाय नमः
om vītarāgāya namaḥ

36. Free (*Vīta*) from greediness.

Mars can often indicate *Rāga* which means passion, greed, anger and envy. In the state of Moksha, there is evenness in all this. It is quiet and gentle. The mantra indicates and invokes this high spiritual state as well as helping us to overcome the defects of Rāga.

It is the duty of the police and army to allow society to function in peace. This name makes clear the importance of these forces being free from corruption. This also applies to the lawmakers and executives. If there is greed, then there is crime or defeat and the people suffer.

The real hero takes whatever he or she has and gifts it away to those in need of help. Such an act converts a trivial thing into lasting fame. For a great warrior, reputation is everything. In the Vedic times, kings and warriors took great pride in their generosity to those respectfully asking for help. The great warrior Karna in the *Mahābhārata*, born of the energy of the Sun, had an invincible armour. His enemy came and begged the armour and such was his pride or his natural generosity that he instantly gave it away, even though this would lead to his eventual death. He has been famous for 5,000 years for this act and will likely remain so as long as mankind retains its archive of stories.

This name can also point to the ability to be free from passion. Mars is the one that can make us maintain celibacy.

ॐ वीतभयाय नमः
om vītabhayāya namaḥ

37. Fearless. Without (*Vīta*) fear (*Bhaya*).

People with a strong Mars are found climbing mountains, surfing 60 foot waves and pursuing all kinds of extreme activities. They love it. Achieving the highest state of consciousness requires the same sort of fearlessness so that progress is not blocked by fears for survival.

ॐ विज्वराय नमः
om vijvarāya namaḥ

38. Free (*Vi*) from fever, anxiety or distress (*Jvara*).

A strong and balanced Mars is excellent for health. When vitiated, Mars can indicate fevers and distress due to excess heat in the body. The highest state is free from all dis-ease.

ॐ विश्वकारणाय नमः
om viśvakāraṇāya namaḥ

39. Doing or causing (*Kāraṇa*) all things (*Viśva*).

Everything in a kingdom is done in the name of the king who is naturally a Kshatriya. It is as if he is doing everything although he has nothing specific to do. In China where the empire was so large, it was said that the ministers got the answers to their questions from the way the Emperor's robe fell. The greater the dominion, the more silent that which rules or upholds the law has to be. The government of nature is so quiet that it is not seen or heard, only by those who are that quiet inside themselves. This is the state of *Vishvakārana*. This name is given to Mars because he holds the Shakti and it is the Shakti that does everything.

ॐ नक्षत्रराशिसंचाराय नमः
om nakṣatrarāśisaṁcārāya namaḥ

40. Moving through (*Saṁcāra*) the *Nakshatras* and the zodiacal signs (*Rāshis*).

Rāshi can mean a collection: a collection of stars or the collection of constellations. This emphasizes the importance of the transits of Mars. When other factors concur, Mars transiting across some key factor in the natal chart can indicate fevers or even surgery. On the societal level, Mars associating closely with the nodes can coincide with violent crimes as occurred on 11 September 2001. This was an extreme situation because Mars was passing through Mūla Nakshatra where it met fiery Ketu while the Moon in a Nakshatra of Mars approached Rāhu. This movement of the Moon acted as the trigger. Mūla Nakshatra is ruled by Ketu and can be associated with death but many factors have to come together to create

such an event. On the other hand, when it is favourable in our chart, Mars transits can bring great success.

Mars can draw his sword and Ketu can be headless. In the worst case, it can be dangerous when they both are strong and influencing the chart. Normally, it just makes it difficult to know when to stop whatever we are doing even if it is irritating others. In its mild forms, this is very common. It can give tremendous persistence, which can lead to significant achievements. However, if we see this tendency in ourselves in any area of life, we should try to control any headlessness. If we see that others are becoming irritated, we should take a time out. Ketu is related to Gaṇesha, a human form that lost his head for lack of proper discrimination and was given an elephant head so that he attained great wisdom. The elephant indicates the influence of Jupiter. Remembering Gaṇesha may help.

Each Graha has a name like this. It connects the inner meanings with the outer observed celestial body and points to the idea that each Graha, by its Nakshatra and sign placement at birth, creates the drama of life.

ॐ नानाभयनिकृन्तनाय नमः
om nānābhayanikṛntanāya namaḥ

41. Destroying (*Nikṛntana*) many kinds of fear (*Nānābhaya*).

The awakening of consciousness has this effect. On the societal level, it is the duty of government to stop criminals, terrorists and other countries from disturbing the progress of the nation. The best leaders are those who have shown great valour, nobility and skill in their lives. They should be incorruptible. These names give us all we need to know to judge who is suitable. It has been famously said that a nation gets the leader it deserves. Therefore, we should all try to deserve the best.

ॐ वन्दारुजनबान्धवाय नमः
om vandārujanabāndhavāya namaḥ

42. Surrounded by respectful people (*Vandāru Jana*).

Powerful people are always treated with respect. People group around them for protection and to share the benefits of their success. President Barack Obama is primarily a Mars person. Mars is his

AtmaKāraka (Sun 12). In the 2008 election, he was competing with Senator John McCain who has Venus AtmaKāraka. In both charts, the AtmaKāraka falls in exactly the same place in the zodiac in royal Leo. So they both wanted to be the President and strongly contested for it, but Mars dominated. Venus can compete well but it is hard to overcome Mars.

ॐ वक्राकुञ्चितमूर्धजाय नमः
om vakrākuñcitamūrdhajāya namaḥ

43. Having straight hair, swept back.

This is a literal translation. *Mūrdhaja* is the hair of the head or a mane so this name alludes to the central position of Mars in the sequence of Nakshatra lords as explained in the chapter on the *Secrets of the Vimshottari Dashā*. The name also means having both retrograde (*Vakra*) and direct motion (*Akuñcita*). Mars is famous for having a particularly variable path through the sky.

ॐ कमनीयाय नमः
om kamanīyāya namaḥ

44. Lovely, charming (*Kamanīya*).

Mars may be fierce at times but he is not devoid of charm. A strong Mars can make a person heroic and this can be very attractive. This name has the sound and feeling of loveliness. Repeat it slowly until you feel its energy permeating your whole being.

ॐ दयासाराय नमः
om dayāsārāya namaḥ

45. Firm in compassion (*Dayā*). It is his essence (*Sāra*).

Mars is naturally fiery. In Ayurveda, this is called Pitta and a classic Pitta type is a classic Mars type. As long as Mars is not afflicted, it blazes up easily but quickly calms down and can show deep compassion. He will fight with great strength but never attacks the weak and the unarmed. Whatever a person's prowess in fighting or competing, the

mark of their greatness is their willingness to protect or save those weaker than them.

ॐ कनत्कनकभूषणाय नमः
om kanatkanakabhūṣaṇāya namaḥ

46. Shining with golden (*Kanatkanaka*) ornaments (*Bhūṣaṇa*).

Traditional leaders are surrounded with gold. It shows their wealth and power. The main idea is to give a golden aura or a lustre to dazzle the people, hence the reference to 'shining'. Even promotions in the military generally mean more gold – stripes, braid, stars.

Obviously the origin of this is the golden aura of great souls. It is always said of divine personages who appear in visions, that they shine. Those who want to project kingship imitate this.

The carriages of royalty used to be covered in gold. Then Queen Victoria's beloved husband, Prince Albert, died. She went into mourning and never came out of it. She lived a very long time so Britain, then the dominant power in the world, remained in mourning for 40 years. All London's colourful iron railings were painted black and everyone followed the Queen's lead and drove around in black vehicles. Over 100 years later, almost all of the railings are still black and all over the world, the leaders drive in black cars. I think they have forgotten the reason why. The current Queen of England's carriages are still black but all the frills are gold. The Gold State Coach, built well before Albert died, is completely covered in gold leaf except where there are exquisite paintings. Black is the colour of Saturn indicating sorrow. Saturn is also related to democracy so most current leaders may feel that it is best to stay with the tradition of black vehicles.

ॐ भयघ्नाय नमः
om bhayaghnāya namaḥ

47. Removing (*Ghna*) fear (*Bhaya*).

When the Shakti awakes, that is the true end of fear.

Mars is the significator for courage and the third house of the chart. This house shows our courage and valour. A strong person makes those around them free of fear. Society depends on its strongest and

bravest members, the heroes and champions, and the movies play endlessly on this.

ॐ भव्यफलदाय नमः
om bhavyaphaladāya namaḥ

48. Giving excellent and auspicious (*Bhavya*) results (*Phala*).

ॐ भक्ताभयवरप्रदाय नमः
om bhaktābhayavarapradāya namaḥ

49. Blessing (*Varaprada*) the devotee (*Bhakta*) with fearlessness (*Abhaya*).

If we want a strong person to protect us, we show them great respect. In a crisis, the protector has to be obeyed. That is why soldiers are taught to follow the orders of superiors without question and, on ships and aircraft, the captain's word is final. If one stops to question or entertain doubt about the leader in an emergency, then one is at grave danger. Therefore, if there is a crisis, one person has to be given charge and everyone else must simply do what he or she is told. As emergencies come suddenly and unexpectedly, we should try to develop a habit of accepting good advice. We should teach this to our children by our example. In any partnership, each person has strong and weak areas. On our own, we can be in trouble because of our weak areas but in a team, we can succeed. We should understand where we are less competent and simply trust and obey the other who has demonstrated greater competence in that area. This way, the team or personal relationship has few if any weak links.

Just because a man or woman has let us down in the past, does not mean that every man or woman will do so in the present or future. Somehow, we have to find a way to be simple in the present and not a victim of past negative experiences. Be alert to the present signs and symptoms without imagining any. Pay especial care to what people say when you first talk to them. Keep quiet and give them free rein. In a few minutes, you will know exactly what they want from their relationship with you. Believe that, and not any expectations or hopes you might be harbouring. Certain combinations between two astrological charts can give extraordinary depth to a relationship and that will usually show in some way at the beginning.

The ultimate protector is the cosmic will. To get its protection, we have to give it our continuous attention. This is devotion. If we get a glimpse of the cosmic vastness, it absorbs our attention and if that continues, a merger takes place so there is no longer any concept of separation. In that state, fear goes away. It is a characteristic of that fortunate state.

ॐ शत्रुहन्त्रे नमः
om śatruhantre namaḥ

50. Destroying (Hantṛ) the enemy (*Shatru*).

Mars can be excellent in the sixth house of the Vedic chart, the house of all types of enemies. Enemies can be external as well as internal, such as disorders of the mind and the body. His strong presence there helps to overcome these difficulties in oneself and others. This placement may motivate us towards medical, legal, security and other such professions.

ॐ शमापताय नमः
om śamopetāya namaḥ

51. Peaceful. Endowed (*Upeta*) with evenness (*Shama*).

Those who have to fight should be able to stay calm. Your opponents will try to make you angry. During the Second World War, at the time when Germany had almost succeeded in destroying British air defences as their precursor to invasion, one British bomber dropped a few small bombs on Berlin. In a fit of anger, Hitler wrecked his own plan, ensuring British survival. Anger and arrogance are the fatal flaws of a leader.

ॐ शरणागतपोषणाय नमः
om śaraṇāgataposaṇāya namaḥ

52. Supporting (*Poṣaṇa*) those who seek refuge (*Sharaṇa Agata*) in him.

People with real strength will protect us if we appeal to them for assistance. Mars has two signs, Aries and Scorpio. In Aries, there is much

nobility. Scorpio is excellent for research and can help awaken the mind's deeper powers and insight. Both Aries and Scorpio can give leaders.

ॐ साहसिने नमः
om sāhasine namaḥ

53. Daring (*Sāhasin*). Also bold, impetuous, rash, even ferocious.

ॐ सद्गुणाध्यक्षाय नमः
om sadguṇādhyakṣāya namaḥ

54. Presiding over the qualities of truth and purity.

SadGuṇa is the quality of truth (*Sat*) or purity. *Adhyaksha* means to preside over. This name tells us that we have to look at the situation of Mars in the chart to determine truth and purity. Mars is a mixture of Tamas and Rajas but a clear unafflicted Mars usually gives truthfulness, as it is a part of honour, and other good qualities. This is found in the charts of most saints. The association of Mars with the Sun, the pre-eminent Graha of truth, intensifies the good qualities though it is influenced by the sign in which they are placed.

ॐ साधवे नमः
om sādhave namaḥ

55. The enlightened one (*Sādhu*).

The nature of a Sādhu is to go straight to the goal and to be efficient and effective. Sādhu is a word with a wide range of meanings. They all point to the qualities that make for success and goodness such as honesty and chastity. While the negative side of Mars, fighting and cruelty, will destroy a relationship, the positive side is highly supportive. All the influences on the natal Mars must be carefully studied. The greatest challenges arise from any admixture with Saturn, Rāhu or Ketu. However, these associations can also prove beneficial in certain circumstances. In particular, Saturn can give Mars discipline (see also Mars 62).

Mars rules three Nakshatras, Mṛgaśīrṣā, Chitrā and Dhaniṣṭhā. These Nakshatras equally straddle the earth and air signs. For example, half of Mṛgaśīrṣā is in Taurus and the other half in Gemini. Many saints have their Moon in one of these as it unites the two Moksha Nakshatras, the Janma Nakshatra and the one before it. The assignment to Moksha is explained in the Chapter on *Secrets of the Vimshottari Dashā*.

ॐ समरदुजयाय नमः
om samaradurjayāya namaḥ

56. Unconquerable.

Literally, difficult to overcome (*Durjaya*) in a conflict (*Samara*). This includes meetings of all kinds including negotiations. Mars represents those who will fight back and fight hard. This can be as true of the warrior as it is of the saint, just in different ways with different manifestations.

ॐ दुष्टदूराय नमः
om duṣṭadūrāya namaḥ

57. One from whom wickedness (*Duṣṭa*) is far removed (*Dūra*).

Those in royal, government or security service should be of exemplary character. For such employers, background checks are normal but it would also be good to study Mars in the Vedic chart.

ॐ शिष्टपूज्याय नमः
om śiṣṭapūjyāya namaḥ

58. Worthy of honour (*Pūjya*) by the wise.

Shista is the disciplined, the learned, the cultured and the wise. Each of these has their own reason for honouring one with a dominant Mars. The wise seek one with a fully evolved Shakti as such a one can give help with spiritual liberation.

ॐ सर्वकष्टनिवारकाय नमः
om sarvakaṣṭanivārakāya namaḥ

59. Completely preventing (*Nivāraka*) all misfortunes (*Sarva Kaṣṭa*).

No one should have to suffer when under the protection of a true warrior. More so for those who have taken the initiation of a true saint and are obediently following. However, everyone is ultimately subject to their own destiny. To live with Mars, obedience and devotion are the keys. For Mars, compassion is the key.

ॐ दुश्चेष्टा वारकाय नमः
om duścesṭāvārakāya namaḥ

60. Obstructing (*Vāraka*) inauspicious actions (*Dushceṣṭā*).

This is the job of the police and security forces. The presence of the awakened has this effect also, though mainly invisibly. In the Yoga Sūtras (2.35) it says, 'In the presence of purified consciousness that is naturally free of any harmful intention, all hostility ceases.' (See also Jupiter 80.)

ॐ दुःखभञ्जनाय नमः
om duḥkhabhañjanāya namaḥ

61. Dispelling (*Bhañjana*) misery (*Dukha*). Both within and without.

ॐ दुर्धराय नमः
om durdharāya namaḥ

62. Irresistible.

Durdhara can also mean unrestrainable. A strong Mars is difficult to resist. An afflicted Mars can cause a lot of trouble in society. Mars Rāhu and Mars Ketu combinations can be very difficult. However, in a mature soul, either can generate the awakening of the Kuṇḍalinī energy, which is also irresistible and unrestrainable. In fact, the subtle activation of the energy may be the cause of social and personal difficulties when it

energizes an unprepared mind. If so, then properly guided Yoga practice can be very beneficial.

ॐ हरये नमः
om haraye namaḥ

63. The Lord.

Hari is a well-known name of Lord Vishnu. It means to carry or bear, which is why it is associated with Vishnu, the maintainer. It can also mean a lion and the sign Leo. This ferocious and regal connection may be why it is a name of Mars. While Leo is ruled by the Sun, Mars is the Yoga Kāraka for Leo, which means it is the one who carries out the great achievements of Leo, like a general who conquers on behalf of his king.

Hari can also mean the one who siezes or takes away our sins. This is the Grace of God. Without His help, we can never escape from the web of our illusions. By this name appearing here, we realize it is the Shakti of the Lord that saves us. Mars is the holder of the Shakti.

Those whose chart is ruled or dominated by Mars should be careful not to use their power to take from others. Mars gives power and this can bring the temptation to do what one wants. We should keep saying this mantra with the intention "Lord take away my harmful tendencies. Make me a blessing for everyone."

ॐ दुःस्वप्नहन्त्रे नमः
om duḥsvapnahantre namaḥ

64. Destroying (*Hantṛ*) bad dreams (*Duḥsvapna*).

Malefics in the twelfth house of the chart can indicate sleep problems including bad dreams. Mars is a malefic but, when auspicious, he can help us. This is not surprising because bad dreams are generally about fear and a strong Mars removes all fear. If we do well with meditation, which Mars can facilitate, then the relaxation can help relieve the mental stresses that cause disturbed sleep.

ॐ दुर्धर्षाय नमः
om durdharṣāya namaḥ

65. Difficult to be assailed (*Durdharṣa*).

He is dangerous to attack. It also means one who is inaccessible. Everything is accessible compared to that pure Being and yet it is our very Soul. Because it is not an object, we can never get it in front of our eyes; it is always behind our eyes. One can only know It by being It.

Another related meaning is haughty or distant. A person who is proud of their strength may appear like this. From the spiritual view, the Self is distant as much as it is near. Knowing It as what we are, we also see our Self at a vast distance, present in everything.

ॐ दुष्टगर्वविमोचनाय नमः
om duṣṭagarvavimocanāya namaḥ

66. Completely removing (*Vimochana*) arrogance (*Garva*) and wickedness (*Duṣṭa*).

Duṣṭagarva can mean false pride. The arrogance of one Mars type is removed by meeting a stronger such person. However, this can be an endless succession of conflict. The inner awakening genuinely removes all arrogance. If some spiritual teacher has any competitive sense with any other spiritual teacher, then it is unlikely that he has really surrendered. Many people have some inner experience but that is not liberation.

Another bad sign is when the teacher pins the disciples to him. This is called Kīlaka. There are special mantras that can be used to bind people and lesser deities. Only a petty ego will indulge in such things. The disciple has to stay or go as he or she chooses. The master can choose to teach or not. It should be all automatic, as the Divine will dictates. The mantras in this book can help.

ॐ भरद्वाजकुलोद्भूताय नमः
om bharadvājakulodbhūtāya namaḥ

67. Born (*Udbhūta*) in the family (*Kula*) of the sage *Bharadwāja.*

Brahmarishi Bharadwāja is one of the Sapta Rishis or seven great sages and was noted for punishing the wicked and protecting the weak and indigent. In his travels, he observed how the people were very poor and were being looted by criminals. He established a school by the banks

of the mighty Saraswatī River where he taught the correct way of living and educated the Kshatriyas in proper administration and the use of arms to defeat the robber barons. Bharadwāja, seeing the people suffering from terrible diseases, propitiated Indra, King of Heaven, and learnt the science of Ayurveda. It says in the beginning of the Charaka Samhita that this science had not been needed in earlier times because the people were righteous and did not fall ill. The decline in the minds of the people led to diseases and so the medical science had to be revived. This was accomplished by the sage Bharadwāja at the request of the other sages.

One incident was particularly noticeable. Bharadwāja had two righteous kings as his disciples. They were attacked by evil minded and powerful kings and great trouble was brought to the people. Bharadwāja helped them and they defeated the attackers. Since the evil kings had been plundering everywhere, they had vast riches. The noble kings who had acquired this wealth donated all of it to Bharadwāja. He explained to them that gold brings greed and is only trouble to one living a simple life but, once given, they would not take it back. Then Bharadwāja distributed it amongst the poor people and poverty was removed from the land.

I once visited a West African country. The President had been in power for quite some years but eventually was forced to leave. After that, I read that the overseas debt of the country was $1 billion while the estimated wealth of the exiled President was also $1 billion. Hardly any country can claim never to have had the public purse looted and it is always at the cost of health, education and social services. Surely we need a school for administrators run by Bharadwāja today.

ॐभूसुताय नमः

om bhūsutāya namaḥ

68. Son (*Suta*) of the Earth (*Bhū*).

This is one of various names with the same general meaning. However, each one has a different sense depending on the actual words used. *Bhū* is the earth because it means the place of being as also becoming. It means that he springs from the place of being, which is clearly the Self. That is why Bhū is associated with the Mūlādhāra Chakra, which lies at the base of the spine. Our Shakti rises from there and so this is the source of our life. Knowing That, we become the knower of the movements of the Shakti. Otherwise, we are pushed here and there by its constantly changing tendencies. Mahī (Mars 1) is the sphere of the Earth.

Bhū is our place of being and becoming. They are both in the feminine gender so refer to Earth as the Mother.

Another interesting angle on this name is as follows: Bhū is the first of the three worlds, which are the earth, the sky and the heavens. As such, Bhū can stand for the number one and can indicate the first house in the Vedic chart, the self, and *Suta* the fifth, the house of children. The first and the fifth are the principal places of power. Mars is all about power.

ॐ भव्यभूषणाय नमः
om bhavyabhūṣaṇāya namaḥ

69. Auspiciously (*Bhavya*) decorated (*Bhūṣaṇa*).

Here we begin on a section explaining his appearance. This name not only means someone wearing fine and appropriate clothing but it also means one decorated with excellent qualities such as right conduct.

ॐ रक्ताम्बराय नमः
om raktāmbarāya namaḥ

70. Wearing blood red (*Rakta*) clothes (*Ambara*).

Mars is the red planet. In the chart, it is the marker of celibacy. Celibate saints wear orange or red and so do brides at their marriage in India, perhaps to demonstrate their purity just as they wear white in the West. *Rakta* also indicates the red blood cells and these are produced by the bone marrow, which is signified by Mars. When Mars is afflicted, there may be diseases of the blood. Those with Mars strongly influencing the Ascendant are often found wearing red apart from having a reddish hue to their appearance and the hair may be a little reddish as well.

ॐ रक्तवपुषे नमः
om raktavapuṣe namaḥ

71. Red-bodied (*Rakta Vapus*).

When we look at Mars in the sky, we see that it has a red colour. Rakta means both red and blood. In the *Rāmāyana*, the great epic describing the life of the divine Avatār Lord Rāma, there are poetic descriptions of Rāma during battle after he received hundreds of wounds and was covered in blood. The poet likens it to those trees that are covered with blood red flowers during the time of their blossoming. Those with a strong Mars, or subject to the transit of Mars are often found with such decorations due to fights and accidents. If Mars is in the Ascendant, there is usually a scar somewhere on the face (where the blood ran).

ॐ भक्तपालनतत्पराय नमः
om bhaktapālanatatparāya namaḥ

72. Intent (*Tatpara*) on protecting (*Pālana*) the devotees (*Bhakta*).

His very focus is on protecting those who have sought his shelter. Mars can make good policemen and soldiers as well as kings and leaders. This name appears amongst several names that are obviously associated with the form of Mars. Therefore it tells us about his look. His entire appearance is coloured by alertness to his duty.

ॐ चतुर्भुजाय नमः
om caturbhujāya namaḥ

73. Four armed (*Chatur Bhuja*).

Here the divine form is being described. Some planets have four hands, some two. Mars has four to carry various weapons and still have a hand to grant blessings. The weapons are mentioned next.

ॐ गदाधारिणे नमः
om gadādhāriṇe namaḥ

74. Carrying (*Dhārin*) a mace or club (*Gadā*).

The club was a popular weapon amongst the strongest warriors. They were heavy and thus needed great strength to wield. Both Hanuman and Bhīma carried a club. Hanuman's story is told in the *Rāmāyana* and

Bhīma's in the *Mahābhārata*. Both are leading characters. Hanuman is the invincible leader of the monkey army and Lord Rāma's greatest devotee. Bhīma is the brother of Arjuna and the strongest man on Earth. They were both said to be sons of the wind god and thus of immense strength.

When wind mixes with fire, it is irresistible. Hanuman is associated with Mars and many people with Mars in or ruling the fifth house of the Vedic chart feel a special attachment to him. The fifth house is one of the places in the chart that shows the nature of our devotion.

ॐ मेषवाहाय नमः

om meṣavāhāya namaḥ

75. Riding a ram (*Meṣa Vāha*).

The sign Aries is symbolized by a ram. This is the more powerful of the two signs of Mars. In Vedic Astrology it is called the MūlaTrikoṇa sign. It means that he is more focused on his duty as a protector in Aries than in Scorpio. Hence, he prefers this vehicle over the scorpion. Sometimes, like a ram, he may lower his head and charge. Scorpio is an even sign and a water sign so it is more restrained. Scorpio is like the underwater volcano. It seems calm but can erupt if sufficiently incited. It has great mental or psychic power and is the natural sign of research.

ॐ मिताशनाय नमः

om mitāśanāya namaḥ

76. Limiting his food (*Ashana*) intake. It is measured (*Mita*).

Mars will control his consumption to achieve his goals. He can also be measured in his reach or action to ensure success. His goals may be higher or lower, more or less egocentric, depending on the influences on Mars. If Venus is associated with Mars, one may oscillate between enjoyment and control. As natural leaders, strong Martian types can seem very controlling to others just as the police appear to be to protesters. Of course, for the police, they are just doing their job.

ॐ शक्तिशूलधराय नमः
om śaktiśūladharāya namaḥ

77. Carrying a Shakti and a spear.

The *Shakti* is both his female consort, who is herself the power that he supports, and any weapon or tool that expresses that power. The *Shūla* is a sharp pointed instrument of any kind. Thus we find Mars leading people into the professions of surgery, acupuncture, hairdressing (scissors) and so forth as well as giving a capacity to dig deep intellectually. Those with a strong capacity of abstract reasoning have a strong Mars. For instance, when in an intellectual sign like Gemini, it often makes mathematicians. Mars and Mercury combinations like this can also produce engineers including IT professionals.

There are two deities associated with Mars: Hanuman and Skanda. Hanuman caries a mace (Mars 74) and Skanda a spear. Both weapons are mentioned in these mantras. When we want protection, we use a mantra describing the chosen deity holding that special weapon for which they are famous. The word weapon covers any object that is carried to indicate a type of intervention. For example, a lotus flower can show spiritual awakening.

ॐ शक्ताय नमः
om śaktāya namaḥ

78. Very competent (*Shakta*).

Mars people are very capable. That is why we trust them to build bridges, compute the orbits of spacecraft and play any number of critical roles.

ॐ शस्त्रविद्याविशारदाय नमः
om śastravidyāviśāradāya namaḥ

79. Fully knowledgeable (*Vishārada*) in the science (*Vidyā*) of weaponry (*Shastra*).

Shastra has two main meanings. The first is a weapon and the second is praise or invocation. Mars is expert in praising his superiors to obtain their support and in wielding weapons. In the ancient Vedic times,

there were subtle weapons that had to be invoked with special mantras. These weapons were usually capable of finding their target autonomously. The greatest warriors learnt these skills.

The awakened soul is expert in the sacred praises, which awaken the support of the highest powers in nature.

ॐ तार्किकाय नमः
om tārkikāya namaḥ

80. Logician (*Tārkika*).

Mars can indicate those who love logic. Therefore, if you are having trouble with a Mars type, first show respect, then try logic. Note the logic should be good or they may get irritated again!

Here we have a series of names (Mars 80-84) that start with '*Tā*' or 'Ta'. 'Tā' is impassable, insurmountable and inaccessible. 'Ta' has many meanings including a warrior and virtue. On the other hand, 'Tā' can mean sickness and 'Ta' can mean bad character so alertness is always needed to manifest the highest values, which is always possible. These mantras help bring out these values.

ॐ तामसाधाराय नमः
om tāmasādhārāya namaḥ

81. Containing (*Adhāra*) darkness (*Tāmasa*) or the one wearing snakes.

Here we are alerted to the great weakness of Mangal. It is associated with Tamas, which means darkness, ignorance or carelessness. This is why violence is meant to be the last resort as it brings all kinds of miseries, however noble the cause. Presidents and kings who have Mars as their strongest planet may say that they have tried all other means first before launching an attack, but often observers cannot find much evidence of this. If you are a senior leader and Mars is your strongest planet, then you instinctively know that your top job depends on keeping a state of war going. This is because, when under threat, people will look to Mars for protection. Therefore, it is wise that the top leadership is given to the Sun or Jupiter, supported by Mars.

Why? These three Grahas rule over the signs of the zodiac that have Dharma as their goal. Dharma is that which supports life and living

and therefore it is their job to maintain society. We should not give the job to the other planets as they have different agendas. The Sun rules by sheer authority. It was said that the British built huge government buildings in India so that 'the appearance of power would obviate the need for the use of it'. Of course, this has been a standard of rulers since the earliest times. Jupiter rules by wise guidance. That is why he makes a great team with the Sun since he is not interested in power for its sake. Mars rules by wielding force, which only works in the short term.

When *Tāmasādhāra* means wearing snakes, it signifies having the power over death. This is how Lord Shiva and His Shakti are often portrayed. The Supreme Being alone has power over death and can bestow immortality.

ॐ तपस्विने नमः
om tapasvine namaḥ

82. Possessed of *Tapas.*

Tapas is conservation of energy through self-control. Having said that Mars is associated with Tamas, further elaboration is needed. Tamas is darkness and ignorance. When one sees one's ignorance, the proper response is to seek to awaken the light of life in that darkness. This can only be done by concentrating whatever Shakti one has to a point. That means bringing one's attention to bear on that darkness. The darkness is in the field of silence of the mind. The thoughts carry little bits of light due to their movement so let them cease. Then, by paying continuous attention to that silence, soon a great light arises. This is the awakening of the Shakti.

Tapas can be translated as religious austerity and Mars bestows the capacity for this, but it also means any process that concentrates the spiritual energy. That is why Mars is also the planet of celibacy. It is all about conserving energy.

In India, the (two month) season at the end of Winter is called Tapas. Winter represents darkness and quiet and can be conducive to deep meditation. Out of that, the light of the new Spring comes just as the fertile Nakshatra Rohiṇī of the Moon follows Krittikā where it is good to keep calm and concentrated. Krittikā is said to be the birth place of Skanda, the Devatā of Mars (see also Mars 18).

Tapas is also pain. A strong Mars can help with bearing pain.

ॐ ताम्रलोचनाय नमः
om tāmralocanāya namaḥ

83. Having copper-coloured (*Tāmra*) eyes (*Lochana*).

This can mean a fiery vision, as if burning up the enemy. Mars indicates the metal copper. There was a phase of human history when it was the best metal available for making weapons.

ॐ तप्तकाञ्चनसंकाशाय नमः
om taptakāñcanasaṁkāśāya namaḥ

84. Shining (*Saṁkāsha*) like molten gold (*Tapta Kāñcana*).

This particularly refers to the aura of the awakened. The word *Tapta* means that this aura has been produced by a process that generates heat. Yogic practices like Prāṇāyāma can have this effect. After some time of intensive practice under expert guidance, the body may begin to glow.

Tapta Kāñcana can indicate the carrying out of a life-time vow or austerity and the shining aura is the result.

ॐ रक्तकिञ्जल्कसन्निभाय नमः
om raktakiñjalkasannibhāya namaḥ

85. Resembling (*Sannibha*) the red rose.

Kinjalka means the flower of the Indian rose. It can also refer to the filament of a plant, which is the stem that supports the anther. This produces the pollen (male seed) that is used to fertilize the female part of the plant. Much can be drawn from this name including a reference to the subtle Nādīs in the body that rise up the spine from the lotus at the base and support the cortex. *Rakta* means red, which is the colour of passion. Even though capable of control, Mars is always passionate.

ॐ गोत्राऽधिदेवाय नमः
om gotrā'dhidevāya namaḥ

86. Ruling over family lines (*Gotra*).

Adhideva is the presiding deity. It is said that a small number of sages came to earth and each one started a Gotra, a clan or family which is known by their name. There is the Vasiṣṭha Gotra, the Bhrigu Gotra, and so forth. To avoid interbreeding, marriage was between Gotras with the children taking the Gotra of their father. This was the original structure of society long before caste and creed took hold.

Gotra literally means an enclosure, i.e. that which surrounded the tribe. By extension, this came to mean a multitude of people as tribes grew. The warrior has to protect his tribe and thus the leading warrior becomes the leader of the clan. Gotra can indicate the family name so protecting its honour can become a great issue for Mars. Gotra is also a cow stall and this implies Mars is the guardian of the community wealth.

ॐ गोमध्यचराय नमः
om gomadhyacarāya namaḥ

87. Moving in the midst of the Grahas.

Go are the cows and by extension the planets. He moves (*Chara*) in the midst (*Madhya*) of them. Leaving out the Earth, Mars is in the middle of the sequence of visible planets which is why it is of particular interest to us. Even though it cannot sustain life on its surface because it lacks a protective magnetic field, we like to think it could so we might have somewhere to expand to. Mars' position as the central lord of the sequence of Nakshatras is of great importance in Vedic Astrology. This is discussed in the Chapter about the *Secrets of the Vimshottari Dashā*.

In this name, there is a strong sense of leadership, of one who moves surrounded by his followers and wealth.

ॐ गुणविभूषणाय नमः
om guṇavibhūṣaṇāya namaḥ

88. Decorated (*Vibhūṣaṇa*) with all good qualities (*Guṇa*).

He is decorated by his various good virtues and exceptional qualities. Those whose charts are dominated by Mars will be encouraged by this mantra. Emulating this excellent attribute comes naturally or is well within their grasp. Mars' reputation is his greatest wealth, so their good deeds and noble adherence to the high road in matters of behaviour will certainly be praised by others.

ॐ असृजे नमः
om asṛje namaḥ

89. Like blood or saffron (*Asṛj*).

This is a more direct reference to the colour of Mars than in Mars 21. It also indicates the connection to the red part of the blood.

ॐ अङ्गारकाय नमः
om aṅgārakāya namaḥ

90. Like smouldering charcoal (*Aṅgāraka*).

This is one of the most famous names of Mars and is particularly descriptive of the colour of the planet. Fire is inherent in charcoal, so the hint is that Mars can flare up too. You only have to blow a little. That is why a pecking order and proper etiquette are so vital amongst warriors, the natural ruling class. The more powerful the person is that one meets, the greater the care one has to take with one's behaviour. Since one never really knows who a person is when one first meets them, giving respect to all is a very good habit to cultivate, especially in the growing youth.

ॐ अवन्तीदेशाधीशाय नमः
om avantīdeśādhīśāya namaḥ

91. Ruling (*Adhīsha*) over the land (*Desha*) of *Avanti*.

Avantī was an ancient kingdom in West-Central India. The capital, Mahishmati, stood on the banks of the famous Narmada River. This is close to the modern Indore. The kings of Avanti were involved in various wars with the Pāndavas as described in the *Mahābhārata*.

In one story[10], it relates how the fire god Agni, the Devatā of Mars, stayed at Mahishmati. One day he took human form and was caught romancing the daughter of the king. When threatened with punishment, he blazed up. Seeing this, the king Nīla honoured the god and bestowed on him his daughter. Pleased, Agni offered Nīla a boon and the king requested that his army would not face fear in battle. Agni agreed. After that, other kings were careful not to attack that city. One additional consequence of this boon was that the women of Avanti became fully emancipated. When a Pāndava, Sahadeva, advanced on the city, Agni protected it. Sahadeva's army was in danger but he worshipped Agni, who blessed him and caused an amicable conclusion. He and Nīla met in friendship. When Mars is in its own signs, then it functions like Agni. These stories help us understand the consequences of this Graha in our lives.

ॐ जनार्दनाय नमः
om janārdanāya namaḥ

92. Exciting the people.

Janārdana is a famous name of Lord Krishna. His appearance was so magnetic it excited everyone. This name can also mean disturbing or giving pain to people. In other words, a strong Mars has a profound effect, exhilarating or disturbing. For any person, it depends on how much Sattva he has and what the attitude of the people are towards him. Those who attacked Shrī Krishna or gave trouble to his people were destroyed by his might. Those who honoured him enjoyed great good fortune.

ॐ सूर्ययाम्यप्रदेशस्थाय नमः
om sūryayāmyapradeśasthāya namaḥ

93. Standing (*Stha*) to the South of *Sūrya*, the Sun (in the Graha Maṇḍala).

Mars rules over the Southern direction (*Yāmya Pradesha*). Capricorn and Aquarius are considered to be in the South as Aries is the natural East. Mars is exalted in Capricorn. Both these signs are ruled by Saturn and when Saturn and Mars join, then great power arises, which can prove deadly if provoked. The guardian of the South is *Yama*. He is

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[10] *Mahābhārata*, Sabha Parva, Chapter 31.

the god of death and determines the path followed by the soul in this world and the next. He rules Bharaṇī Nakshatra in the middle of Aries and is pleased by righteous conduct. He embodies the concept of karma: As you sow, so shall you reap.

ॐ युने नमः
om yune namaḥ

94. United.

Yuni means a string, cord or connection. It is related to the word Yoga or union. Yuni is what binds together. The meaning here is that he is like a Yogi. He is an integrated person. He helps society maintain its integrity.

Creatively, this name could indicate all the cables, wires and wireless waves that connect machines and thence us. Mars represents electricity and every kind of energy flow. He is indicative of computers and engineers, especially when associated with Mercury.

ॐ याम्यहरिन्मुखाय नमः
om yāmyaharinmukhāya namaḥ

95. Facing (*Mukha*) to the South of the Sun.

Harin can mean the Sun. It can also mean a quarter of the sky so *Yāmyaharin* means the Southern quarter. Harin also means a lion or a monkey. In the South, Mars has great strength like a lion. It also points at the connection between Mars and Hanuman, the great monkey warrior who assisted Shrī Rāma recover his wife Sītā (Seeta) from the demon king Rāvaṇa. This story is told in the great epic, the *Rāmāyana*. Worshipping Hanuman can help with Mars problems (see Mars 74).

This, along with Mars 93, tells the priest how to position the Murti or statue of Maṅgala in the Navagraha Maṇḍala. This Maṇḍala is a set of nine statues used in the worship of the planets. Both the position and the direction faced are important for each Graha. In Vedic Astrology there is a very important concept called directional strength. Both the Sun and Mars have directional strength in the South, which is in that part of the Vedic chart where one finds the mid-heaven or tenth house. This is alluded to here. Note Mars 94 is between two names that are obviously

related. The reference to union tells us that the Sun and Mars are naturally associated in this regard. The South is related to midday. If someone is born around apparent midday and/or with Mars at the Zenith, then they have a special blessing that can give them high status in life.

ॐ त्रिकोणमण्डलगताय नमः
om trikoṇamaṇḍalagatāya namaḥ

96. Indicated (*Gata*) by a triangle (*Trikoṇa*).

This is the symbol (*Maṇḍala*) for the Pūja for Mars. Just as the Moon is indicated by a square and is the significator (Kāraka) for the fourth house in the chart, so Mars is the significator for the third and also for aspects of the sixth house (2 x 3). Six indicates two triangles and the great cosmic symbol is made up of two triangles interlaced making a six-pointed star, the primal Shrī Chakra, as discussed in Sun 42. The third house is the house of courage, the sixth of conflict and struggle. The ninth is the battlefield (3 x 3) and the twelfth is the departure from this life (4 x 3). This sequence of houses has its basis in the third, where the weapon is picked up.

ॐ त्रिदशाधिपसन्नुताय नमः
om tridaśādhipasannutāya namaḥ

97. Worshipped (*Sannuta*) by Indra – literally, lord of the 3 x 10 (*Tri Dasha*) gods (*Adhipa*), though this is usually interpreted as meaning 33 gods.

Indra is like the executive head of the cosmic government, and he commands the natural law. He may hinder those whose meditation has reached an advanced stage because, once they achieve their goal, he will have to worship them. There was an occasion when the demonic forces became too strong, and the only solution was for a son of Shiva to command the army of the gods and overcome the demon. That son's name is Skanda, Murugan or Karttikeya and he is associated with Mars. Indra worshipped him to achieve his end.

Under Mercury (31), we note that a similar name with *Tridasha* hinted at the division of the sign into three sections. These are called Drekkāṇas and this division creates the Drekkāṇa or D3 chart. A version of this chart is used to see enterprise and courage, which is ruled over by

Mars. Another shows siblings, also signified by Mars. The reference to worship indicates something important. The Devatās or deities of the three divisions in each sign are three great sages: Nārada of the first, Agastya of the second and Durvāsa of the the last.

Nārada is a divine Rishi who travels between Heaven and Earth triggering situations where individual weaknesses are tested causing much growth. Agastya is the great Rishi who calmed the rise of the mountains in Central India. Perhaps this rise was due to tectonic plate activity but legend says it was due to the teasing of Nārada. The mountains were calmed by Agastya moving to the South. There, he authored the South Indian language of Tamil and its grammar and numerous wisdom and medical texts. He also wrote Nādi texts of Astrology that have become world famous for their instant readings.

Durvāsa is a very great Rishi, who is famed for his short temper. He also triggered key events by his appearance at awkward moments leading to him cursing the key individual involved. Nārada is especially associated with Vishnu. Agastya is known for his supreme devotion to the Goddess. Durvāsa is an incarnation of Shiva. Depending where our Mars falls, paying respect to that appearance of Divinity may help us manage the Mars' areas of our life.

ॐ शुचये नमः

om śucaye namaḥ

98. Pure (*Shuchi*), in every sense.

This can be taken as related to celibacy. Skanda (Mars) wanted to marry but he has a brother Gaṇesha (Ketu) and only one could be the first to marry. Their parents, Lord Shiva and Parvatī, declared that the first to circumnavigate the whole world would be granted that honour. Skanda rides on a fine peacock while Gaṇesha only has a little mouse. So it seemed a certain win for Skanda. He flew off. Gaṇesha, as one can guess from the elephant head, is exceptionally intelligent. He walked around his parents and then advised them that the Vedic texts say that circumambulating one's parents is equal to going around the whole world. They agreed, so before Skanda returned, Shrī Gaṇesha was married. Lord Skanda became angry and left his parents vowing to remain single, which meant to maintain celibacy.

One thing this story tells us is that Mars represents celibacy but not necessarily of one's first choosing. Those who have a strong Mars may

refrain from intercourse for many reasons. Whatever the motivation, the ability to maintain that state comes with this planet. If you partner with someone with a strong Mars and they become annoyed, they may well become unavailable. Thus, the connection between Venus and Mars (for example) can give rise to many complexities in relationship, not only passion.

Real purity is not mere celibacy. It has nothing fundamentally to do with celibacy. A pure heart holds no grudges, a pure mind is free of harmful thoughts. This is a state of true humility that approaches that of God who does everything without an iota of ego.

ॐ शुचिकराय नमः
om śucikarāya namaḥ

99. Purifying (*Shuchikara*).

What purifies more than fire ruled by Mars? The fire of consciousness burns up all sins and past impressions as described in the *Bhagavad Gītā* (4.19).

ॐ शूराय नमः
om śūrāya namaḥ

100. Heroic (*Shūra*).

This name, coming in a series related to purity, shows that the greatest hero is one who purifies him or herself and then assists others to become pure through good guidance. Purity is not about maintaining any particular rule. The sign of purity is when one feels completely at peace in one's heart. If we do not, we should not feel disheartened. The path starts wherever we are. Through patience, kindness, service to those in need, prayer and meditation, we can reach that state.

ॐ शुचिवश्याय नमः
om śucivaśyāya namaḥ

101. Dutiful (*Vashya*) to the pure (*Shuchi*).

If we want the blessing of a Yogi, it helps to clean our slate as best we can first. Determination to go further under his or her guidance is another key. Then the blessing is automatic. The Yogi will be unable to resist giving us part of his or herself.

ॐ शुभावहाय नमः
om śubhāvahāya namaḥ

102. Causing auspiciousness.

Shubha is auspicious, agreeable, capable, brilliant, beautiful, fortunate, prosperous, charming, happy and so forth. It can indicate one who is eminent and learned. *Avaha* causes or produces. This name promises all good through the benevolence of an unafflicted Mars. If we suspect our Mars is afflicted, then reading through these mantras is one of the useful remedies.

ॐ मेषवृश्चिकराशीशाय नमः
om meṣavṛścikarāśīśāya namaḥ

103. Lord (*Isha*) of Aries, *Mesha*, and Scorpio, *Vrishchika.*

Aries is associated with the head, the top of the spine, and Vrishchika, the area at the base. Together they show the path of the Kuṇḍalinī energy. The awakening takes place in Scorpio and rises to Aries. Then it recirculates down. In everyone, the life follows the same course. Scorpio holds all the secrets. Some we seek and some we may prefer not to remember. It often makes us take to a spiritual path so the wind of realization can blow through us without any disturbance to the mind and soul.

Mars is exalted at 28 degrees of Capricorn. It is debilitated at the opposite position of 28 degrees of Cancer. Exaltation is different than own sign. In it, the Graha is shining at its brightest, metaphorically, rather like a king in his throne room. The own signs, Aries and Scorpio are where Mars is in his office or at home. These are much lower pressure locations so they are more stable. In the debilitation place, the Graha can indicate a struggle to be all you want to be. A specific peak degree is only applicable to exaltation and debilitation. The peak exaltation occurs in a specific Nakshatra.

Mars is exalted in Dhanishtha. This Nakshatra is said to be where Lord Shiva plays his Damaru drum and produces the sounds of our alphabet. From thence, all the wisdom and learning of mankind comes. Therefore, this Nakshatra is said to be excellent for learning. Its ruler, the eight Vasus, are the gods of the earthly plane. Perhaps this is connected to Mars' rulership over land and property.

Mars is debilitated in Ashleṣā. This Nakshatra has the energy of the celestial serpents. This can give very elevated experiences or it can be associated with lower snake energy. Mars dislikes the snake energy and also Ashleṣā's Graha ruler Mercury. It is an uncomfortable place. Ashleṣā is a place where knowledge comes from inner insight. Mars prefers logic and reason. Rāhu and Ketu have snake energy so Mars' association with them can be difficult. On the other hand, they can instigate Mars energy to flow through the subtle channels. This association can mean the experiences of rising Kuṇḍalinī arise at some stage in our life.

ॐ मेधाविने नमः
om medhāvine namaḥ

104. Highly learned and intelligent.

He can learn perfectly, just by listening to the teacher. *Medhāvin* can indicate a state of intoxication with the bliss of pure knowledge. As someone progresses in Yoga, there comes a stage where they are inebriated with bliss.

ॐ मितभाषणाय नमः
om mitabhāṣaṇāya namaḥ

105. Having measured (*Mita*) speech (*Bhāṣaṇa*). Not speaking much.

It also means that when he achieves his goal, he says little, there is no boasting. That is why it is said that 'one who knows does not say and one who says does not know' (Lao Tzu).

ॐ सुखप्रदाय नमः
om sukhapradāya namaḥ

106. Giving (*Prada*) happiness (*Sukha*).

That state of awakening gives happiness and one in that state sheds happiness all around.

ॐ सुरूपाक्षाय नमः
om surūpākṣāya namaḥ

107. Beautiful (*Surūpa*) eyed (*Akṣa*).

The true beauty is seen in the eyes. You can see into someone's soul by looking into his or her eyes.

ॐ सर्वाभीष्टफलप्रदाय नमः
om sarvābhīṣṭaphalapradāya namaḥ

108. Giving (*Prada*) the fruit (*Phala*) of all (*Sarva*) we desire (*Abhīṣṭa*).

In his overflowing abundance of joy, he grants all the wishes of his devotees just as great kings and rulers satisfy the desires of their people.

ॐ तत् सत्

Om tat sat



Mercury, Budha

MERCURY, BUDHA

ॐ बुधाय नमः
om budhāya namaḥ

1. Salutations to the learned one.

Budha has a great depth of meaning. It has the sense of awaking, being learned and wise; to know, learn, and perceive as well as causing others to learn or realize. When the Sun causes a flower to expand its blossoms, that is *Budh.* The awakening of consciousness is Budh. Buddha is the awakened one, and this is derived grammatically from Budh.

ॐ बुधार्चिताय नमः
om budhārcitāya namaḥ

2. Worshipped by the wise.

Budha is the light (*Archi*) of wisdom itself. It is that light that is praised, not some personality. When we honour a sage or anyone, we are praising their wisdom and other qualities, not the individuality. If someone praises us and we take it personally and our ego rises up, then this can then lead to much trouble. In the ancient law book, the *Manu Smriti*, it says that praise burns up the virtues of a person like a forest fire. On the other hand, when people speak ill of you, they are kindly taking your sins on their own heads. That is why we should be careful of listening to those who praise us and be grateful of our abusers. I think anyone who pays attention will know the truth of this. Life is really quite different from what it appears to be.

We all have the light of wisdom within us. It is like a small flame that grows with care and attention. Initially, we may have to be extremely quiet to bring it to conscious awareness. Having found it, then we should give it the fuel of attention every day. The wise are those who constantly attend the flame. Traditionally, the sacred fire is worshipped at every junction of the day: sunrise, midday (apparent noon) and sunset. The

junction times are moments of quiet in nature when it is easier to find the inner light. If we keep feeding the fire it may burn so bright that it never leaves our awareness.

ॐ ौम्याय नमः
om saumyāya namaḥ

3. Peaceful, content.

Saumya can mean born from Soma, which is a name of the Moon. It is said that Jupiter was married to Tārā (star) but then the Moon eloped with her and she bore Mercury by him. Eventually, by the intervention of Brahmā, the creator, Tārā was restored to Jupiter. When Jupiter saw the child, it was so beautiful that his anger melted and he adopted the child. From this we know that Mercury indicates adoption and also a Guru's (Jupiter) students who are like his children during their studies. Also, that Mercury can make a person very handsome or charming.

The nature of true wisdom is that it leaves us in a very gentle and peaceful inner state. Like the Moon or the Divine Mother, it has great softness and is utterly relaxed. The person may be very active in their life but internally there is a calm steadiness.

ॐ सौम्यचित्ताय नमः
om saumyacittāya namaḥ

4. Of peaceful mind.

This state of peace (*Saumya*) pervades all the active states of the mind. *Citta* is the heart, the mind, the memory, the intellect and reason. It is also what we see and desire. Everything is made calm. Mercury (reason) and the Moon (feeling, desire) tend to compete causing confusion. The solution lies in this state of peacefulness, which arises from the awakening of true knowledge.

ॐ शुभप्रदाय नमः
om śubhapradāya namaḥ

5. Giver (*Prada*) of all good (*Shubha*).

Real peace gives every kind of useful benefit. There is nothing to compare with it other than those sublime states that arise from it. Out of one awakening, another arises, each more beautiful than the last. One experience is the flow of insights into problems as they come to mind, small or big. Others are the internal openings, the spiritual awakenings. This flow can happen to anyone, it only takes a little bit of peace in the heart. The world is full of distractions. This is why, when we have a problem to solve, we put down out phones and computers and go for a walk on our own in the park or go and sit in a shrine.

ॐ दृधव्रताय नमः
om dṛdhavratāya namaḥ

6. Of firm vows (*Dṛdha Vrata*).

Firm means persisting with what one vows to do. Mercury rules two zodiac signs: Gemini, an air sign and Virgo, an earth sign. Air gives movement and earth gives stability. When resolved, its undertakings can be unshakeable.

This name gives us the clue that Mercury is the planet that has the willingness and capability to repeat a mantra very many times. This is helpful for spiritual practices as well as in the Vedic remedies. These are to help if some area of one's life is blocked or afflicted. This typically involves spending a few minutes or hours a day for 40 days or a year repeating a particular mantra. Perhaps one has to repeat it 100,000 times. When you start doing it, it starts to work and that may involve, on occasions, some tough experiences as one's dysfunctions get redressed. It is like a washing machine. If one does not have a firm resolve, one will not keep at it and little will be achieved. The astrological chart shows us our limitations. We can then work to lessen these limits or not, as we wish. If we choose to wear them away, we will have to do the work involved but the rewards are great.

ॐ दृधफलाय नमः
om dṛdhaphalāya namaḥ

7. Giving stable, long-lasting results.

Dhṛdha indicates that the results (*Phala*) of the vows undertaken are not momentary but have real and profound implications. This underlines that a firm resolve is always essential for success.

ॐ श्रुतिजालप्रबोधकाय नमः
om śrutijālaprabodhakāya namaḥ

8. Competent in creating an effect.

Shrutijāla can mean magic or illusion. It can also mean the collection (*Jāla*) of the Vedic hymns. They are called *Shruti*, that which is heard or cognized. *Prabodhaka* suggests great power or ability.

Having made a firm vow to accomplish something, how is this undertaken by Budha? Here we are told that his learning and skill are employed. While Mars shows his sword, Mercury skillfully creates an effect to direct the minds of others to support his intent. If he is expert in mantras, he can even harness the subtle powers of nature. This can be thought of as magic and there are legitimate and illegitimate uses of mantra. Those who indulge in black magic are digging themselves a deep hole. However skilful, sooner or later they fall into the well of their own creation from which it is hard to escape.

Mantras done for self-purification and awakening are harmless, if we know what we are doing. Some mantras, like those in this book, are safe. However, please read the section *Caveat* on page 9. Others are meant to be received from an expert who can determine their suitability for the person. There are many rules and it is desirable that the teacher has awakened the Shakti of the mantra through their own consciousness and practice.

ॐ सत्याऽवासाय नमः
om satyā'vāsāya namaḥ

9. Truth is dwelling in him. Clothed only in truth.

Satya is truth. *Avāsa* is unclothed or naked. This name is mentioned here to counter any possible misunderstanding from the last name. Black magic or any kind of deceit is not truth. Truth is never deceitful. Therefore, the only type of Mantric application that is legitimate is if it transforms the user to a higher state and makes him or her fit for a better destiny. Some people are born with some kind of ability. With little

effort, they can make others or even natural forces do their bidding. I have personally observed that exploiting such power is not advisable except in extreme circumstances. The difficulty is that one does not know the scope of what one is doing.

Suppose there is a drought and you make it rain. If you have that blessing, which is directly related to Mercury and the nodes, this is not difficult. However, what happens to the weather in other places because of the change you induced? Has some farmer who needed rain been deprived because the rain went elsewhere? I'm giving a very mild example but I have seen more serious cases. We humans are expert in exploiting the natural world. If we had more power we would use it. Thank God we are given only a little even though it can be increased with practice

That is why, first, we have to rise above our animal nature. Really, we are two creatures in one body. There is the violent, exploitative, selfish lower nature and there is the divine, selfless and utterly noble higher nature. We are all a mix. Infinite power resides at the base of the spine and it is part of the great intelligence of nature that it cannot be fully utilized by the selfish small ego. However, there are intermediate stages. It is like a novice warrior who is given a weapon after some training but before the full course is completed. At this stage, he might easily hurt himself or others. So, some power can be gained before the selfishness is transcended and that little power looks like a lot to the average human. That is how some bad things happen. The story of the sage Milarepa (Moon 6) , It is a helpful example.

ॐ सत्यवचसे नमः

om satyavacase namaḥ

10. Speaking truth (*Satya Vachas*).

He embodies truth and communicates it. Those fond of a particular religion naturally feel their book is the word of God and is the highest truth. That is why we expect the religious people to exemplify truthfulness.

The signs of Mercury are opposite those of Jupiter. They are the two planets of learning and knowledge and represent the teacher, Jupiter, and the student, Mercury. When they join in the sky, it is said to be a Guru Shishya (teacher + student) Yoga and is very auspicious. The intelligence of Mercury guided by the wisdom of Jupiter, is the best possible situation.

How the yoga expresses itself depends on the sign(s) of the zodiac involved. For example, Cancer gives the highest philosophy while Scorpio may take a Tantric angle. Whatever we find in this world, it is a result of the combinations of planets and constellations. Each person is a unique expression, evolving according to the Divine Will and thus perfect in God's view.

Traditionally, each Guru saw what the tendency of the student was and gave him or her the appropriate kind of knowledge and work. That is why individual guidance is best. An instruction given to someone else is just for them unless it rings in our heart. Great teachers can answer our questions even if we are unable to get close enough to ask. We only need to be alert for the clues.

The Mercury Jupiter conjunction has other names. Jupiter rules the North-East where Gemini lies in the Vedic chart. As this is the direction of Ishāna (Shiva), this combination is called Ishāna Yoga. In Lord Krishna's chart, Mercury and Jupiter are conjoined in planetary war in the fifth house. This house can indicate books and the great *Bhagavad Gītā* was expounded on the battlefield. Hence, this Yoga is sometimes called the Bhagavad Gītā Yoga. It is highly fruitful and auspicious. It can start wisdom lineages.

The opposition of Mercury and Jupiter represents the debate between the teacher and the student. A bright student delights the teacher by asking difficult questions. The simple and devoted also delight the teacher because their simplicity is the essence of truth. The great Adi Shankarāchārya had four disciples. Two had great learning and the third exceptional realization. The fourth washed the master's clothes and performed other needed service. Through this simple devotion, he was the first to realize the complete knowledge. The Guru appointed him as the master of the knowledge in the North.

Mercury, unless retrograde, is debilitated in Pisces, a sign of Jupiter. Pisces is the 12th sign of the zodiac and represents the end of the path. In Pisces, all our attempts at self-promotion have to end so we can fit through the slim gateway into the field of bliss. Overcoming the ego is the challenge of every Pisces Ascendant. When Mercury is exalted, we are full of brilliant ideas or busy with collecting wealth. The debilitation is the challenge to accept the wisdom of Jupiter without trying to reinvent it. Whatever Graha is in Pisces, there is the opportunity to gently let go of its agenda. This can make the Graha very auspicious.

ॐ श्रेयसां पतये नमः
om śreyasāṁ pataye namaḥ

11. Lord among the righteous or fortunate.

Pati is the leading person or lord and *Shreyasam* are the blessed or most fortunate ones. Having a strong Mercury is a great blessing. It suggests a good intellect and the intelligent always rise to the top.

Homo Sapiens rules the Earth because of our vastly greater intelligence. The other hominids must have fallen a little short despite having greater physical strength in some cases, so they are gone. Now the question arises, what if the universe or some lab comes up with another species that is far more intelligent? If we are just a few genetic mutations away from the great apes, then this seems most likely to occur.

This line of thought always brings me back to the extraordinary yogis that have existed over the millennia. People who have capabilities that are so beyond the ordinary that most people cannot believe they exist. Some are said to have lived for thousands of years or have various abilities like levitation. A few years ago, when I was visiting India, I was told about a sage who was, at that time, living in a lake. He came out every few weeks for a few hours and then went back under the water. The fish would nibble at his skin but no people disturbed him.

Finding a place to meditate undisturbed is very hard. That is why the yogis go so far into the Himalaya. Mountaineers saw beings walking in remote and uninhabitable places and there was talk about 'yetis'. Actually there is a Sanskrit word Yati for an ascetic. These people are protected by our disbelief but if they exist, and there are eyewitness reports that they do, then they would be a match for any advanced species, human or alien.

In one of the Vedic texts, the *Yoga Vasiṣṭha*, that is believed to be extremely ancient, it describes a voyage undertaken by two ladies far beyond our Solar system. The Goddess Saraswatī visits Queen Līlā and decides to take her on a tour of the universe. Refer to Ketu 105 for more on this story. Whatever one's willingness to believe, the statements in the *Yoga Vasiṣṭha* are surely quite remarkable.

ॐ अव्ययाय नमः
om avyayāya namaḥ

12. Imperishable.

While force perishes (*Vyaya*), truthful intelligence survives (*Avyaya*). Ultimately, only pure Truth is imperishable. It is the supreme blessing that this is knowable.

ॐ सोमजाय नमः
om somajāya namaḥ

13. Born (*Ja*) of the Moon (*Soma*).

Soma is the nectar of immortality. Imperishability comes from Soma, and Soma is the nectar of Truth. By adhering to truth we come closer to that and begin to feel the influence of the Soma. This makes us longer lived. That is how some saints in India have lived for hundreds or thousands of years. Of course, some people will find this incredible but I am not trying to convince anyone. If you spend time in India, you will see amazing things. The incredible can become credible. For most people, however, this longevity is more a matter of consciousness. One feels an inner sense of immortality and increasingly loses the fear of death.

ॐ सुखदाय नमः
om sukhadāya namaḥ

14. The giver (*Da*) of happiness (*Sukha*).

Truth is the only source of real happiness because it generates Soma, which is the essence of bliss. Mercury can represent all kinds of entertainment and entertainers. Gemini is especially associated with such people. Since its central part contains the constellation of tears, Ardrā, we get the classic tragic comic, someone who makes everyone laugh but has a tough personal life, or the tragicomedy of Shakespeare and others. Ardrā often produces astrologers. They have to see from where the crying is coming and try to bring some laughter.

ॐ श्रीमते नमः
om śrīmate namaḥ

15. Possessed of all auspiciousness and wealth.

Shrīman is also the first name of the Moon, the father of Mercury. The lineage of the Moon is full of auspiciousness.

ॐ सोमवंशप्रदीपकाय नमः
om somavaṁśapradīpakāya namaḥ

16. Shining (*Pradīpaka*) in the family of the Moon (*Soma Vaṁsha*).

He is the outstanding member of that lineage. The Moon and Mercury have a complex relationship. In the story, the Moon is the father of Mercury but in the chart the Moon is the mother. She, the mother, loves him but he sees her as an enemy. It is natural for a mother to love her child but children who have been born under unfortunate circumstances may blame their parents. Mercury, according to the story of his birth (Moon 3), was a bastard child. Even though he was adopted by his mother's husband, he feels badly towards his mother. These stories make it easy for us to remember the relationships between the Grahas in Vedic Astrology. At the same time, we see the same thing playing out in day-to-day life.

ॐ वेदविदे नमः
om vedavide namaḥ

17. The knower (*Vid*) of the *Veda*.

Mercury shines gloriously when it has imbued good knowledge. The Veda is the highest knowledge because it was not a human creation; the seers heard the hymns deep in their meditation and sung them out. Others copied them down. It is said *'Vedavid vedaiva bhavati'*, the knower of the Veda is the Veda itself, or becomes That. Listening to the Vedic hymns thrills the soul because it awakens the finest impulses of creation and consciousness itself. The words of the enlightened have a similar effect and the texts they have written are very powerful.

ॐ वेदतत्त्वज्ञाय नमः
om vedatattvajñāya namaḥ

18. The knower (*Jña*) of the essence (*Tattva*) of the *Veda*.

Knowing the Veda is the first level of being a seer. Beyond that there is the level of fathoming the essence of it and expounding that for the benefit of others.

ॐ वेदान्तज्ञाणभास्कराय नमः
om vedāntajñāṇabhāskarāya namaḥ

19. Shining (*Bhāskara*) with the knowledge (*Jñāṇa*) of *Vedānta*.

What is the ultimate essence of the Veda? It is called Vedānta, literally the end, 'anta', of the Veda. Vedānta is the wisdom of Oneness. It arises from the direct experience of a state where all creation appears like a dream within a grand wholeness. The dream is real but transient and as such appears unreal. The wholeness is dominant. This makes the dream secondary or as if an illusion (Maya).

Anyone who persists with their spiritual practices can reach this state even if they have never heard of it. In fact it is never as one has heard, being inherently indescribable. Different intellects will express their experience differently and this can give rise to various philosophies. These philosophies can be useful if one has the experience described.

ॐ विद्याविचक्षणाय नमः
om vidyāvicakṣaṇāya namaḥ

20. Skilful (*Vicakṣaṇa*) in knowledge (*Vidyā*).

Vidyā indicates all kinds of knowledge from the sacred lore of the Vedas to all the arts and sciences. It can include special mantras and other techniques for doing magic. Mercury can be expert in this. It may be beneficial if not associated with any greed or selfishness.

ॐ विदुषे नमः
om viduṣe namaḥ

21. Wise (*Vidus*).

Whatever skill one has acquired must be associated with real wisdom. Book learning helps as a preparation. The biggest problem with learning is the acquisition of concepts. Concepts have their value but they

cover up our innate knowing. Once we buy into 'the world is like this', then we stop innocently seeing the world as it is. All propaganda is about selling a concept because, once one has bought in, one is easily manipulated using that concept as a platform. It generates communities of people who imagine they are like-minded because they are all subscribers to a particular concept and that can be a positive thing until those managing the concept start a conflict with the members of a another conceptual group.

If one is to truly know oneself, one has to peel off the layers of concepts until the inner innocence is revealed. It is about letting go of concepts such as 'I am female or male'. The realities remain but the identification with the differentiation loses its addictive grip. The soul is neither male nor female. It can take a female body and then take a male one. If there has been a long series of female bodies and then a male body is assumed, after some time the person may think 'something is wrong, I should have been female'. The subtle structures of past lives remain and we are influenced by them but we only rarely visually remember memories of those lives. However, if we observe our experiences, we can figure out many things about these shadows. You go to a place and feel as if you've been there before. You meet a stranger but they seem familiar. A child is born and from the earliest age has particular talents or strong interests. How did Mozart start composing at the age of five?

My scientific colleagues may try to show that by some freak of chance, Mozart's brain had some special wiring, which is all fine. That is the shadow I am talking about and it does not matter whether you want to make theories about past lives or imagine it is all chance. However, the evidence for past lives is quite extensive. Close to my home, the famous University of Virginia has a department specializing in reincarnation research. They have a database of over 2500 cases where children have given information about a previous life, which has been checked out to a greater or lesser degree. I have personally come across two clear cut cases like that, perhaps you have too. Since I started talking about it, several people have brought me their own experiences that sound convincing. I, myself, have thought forms from multiple cultures. This helps me identify with many different people. Had I been repeatedly reborn in the same culture, I would be one of those people fighting to protect it against any 'foreign' intrusion.

I can identify with Americans, Europeans, Indians, Africans, Chinese and Arabs but who am I? The truth is 'none of the above'. All of that is what is. My Indian shadow, an old pandit, is very strong. When I visit a Middle-Eastern country, I can sense I was a scholar there once and it is quite emotional. The only way to handle it is to let it be just as it is, let

go of all the concepts and then there is a chance of knowing the real truth. The emotional body may still experience the dramas of the shadows but that is just the environment of the Self. The Self is beyond all races and all places.

ॐ विद्वत्प्रीतिकराय नमः
om vidvatprītikarāya namaḥ

22. He causes fondness (*Prītikara*) of those possessed of wisdom (*Vidvat*).

He represents those who are delighted by the wise or learned and they are delighted with him. Delighted means any kind of joy, friendliness or kindness. A teacher is always looking for a good student.

ॐ ऋजवे नमः
om ṛjave namaḥ

23. Upright, honest, straightforward, favourable (*Rju*).

The wise love those who are honest and upright and they help them. Good rulers attract good advisors. If the ruler is not honest the good advisors prefer to busy themselves in their private studies and with their students though they will do their best to protect the people through good advice, if asked.

ॐ विश्वानुकूलसञ्चाराय नमः
om viśvānukūlasañcārāya namaḥ

24. Bringing about (*Sañcāra*) universal kindness. (*Viśva Anukūla*)

He has an attitude of agreeableness towards everything. The mark of a truly wise person is that they do not harbour any negative attitudes. Lord Rāma, who had to fight the demon Rāvaṇa who stole his wife, is the exemplar as he was never heard speaking ill of anyone.

The state of enlightenment is a state where everything is seen to emanate from or be of the same essence as the Self. One has no issue with one's own Being. There is a state where every body is equally one's own body. If one experiences this state, then it is easy to understand. Otherwise, we concern ourselves with one body and to a lesser extent a

few others who appear close to us. It has been wisely said, 'knowledge is different in different states of consciousness'.

ॐ विशेषविनयान्विताय नमः
om viśeṣavinayānvitāya namaḥ

25. Possessed (*Anvita*) of exceptional politeness (*Visheṣa Vinaya*), good conduct.

If Mercury is not strong, then we have to try a little harder to be polite. Vedic Astrology says that Mercury alone is exalted in its own sign. That means, if we want to exhibit more of Mercury's good qualities, we have to use our own intelligence and determination to do so. For example, if we want to spend time with people who do not swear and we have got into a habit of using swear words, then we can adjust if we firmly decide to do so and practise not swearing. It is the Pygmalion (My Fair Lady) story and all of us can up our game if for some reason we wish to do so. However, whether we have a certain type of behaviour or not has nothing to do with real wisdom. Society has concepts about what defines politeness. Mercury is capable of adjusting well to that.

ॐ विविधागमसारज्ञाय नमः
om vividhāgamasārajñāya namaḥ

26. The knower (*Jña*) of the essence (*Sara*) of manifold scriptures and sciences (*Vividha Agama*).

The essence of the subject is determined by the intellect because that is its function. It keeps penetrating until it reaches the finest level.

ॐ वीर्यवते नमः
om vīryavate namaḥ

27. Endowed with vitality (*Vīrya*).

Vitality arises from knowing the essence. The word Sāra used in the previous name (Mercury 26), means essence. It is closely related to the word Rasa, which is like the sap of a plant. Ayurveda makes Rasāyanas, herbal preparations, which make the body strong. Subtle

insight vitalizes the intelligence. The vision of wholeness is the highest form of Rasa and revitalizes everything, even one's environment.

ॐ विगतज्वराय नमः
om vigatajvarāya namaḥ

28. Free from anxiety, fever (*Jvara*). Literally, dispersing (*Vigata*) it.

We may be anxious about using a machine until we understand how it works. In this way, proper knowledge removes anxiety like proper medicine removes fever. The knowledge of the unified wholeness of life removes the ultimate cause of all distress.

ॐ त्रिवर्गफलदाय नमः
om trivargaphaladāya namaḥ

29. Giving (*Da*) fruits (*Phala*) to the initiated.

What is it that gives fruits to the initiated? It must be the object of their devotion, the Supreme Being. This is why, Mercury, the Graha, is associated with Lord Vishnu. Vishnu means the all-pervading One who sustains everything. Because he sustains everything, he is concerned about the social order and welfare.

Trivarga can refer to the three twice-born Varṇas or sections of society. That is, all the people who would take initiation into the Gāyatrī Mantra and practice it three times a day at sunrise, apparent noon and sunset. Whether one is fit for initiation has nothing intrinsically to do with one's family background. If one is sincerely interested in higher wisdom, then one is fit for initiation.

One's group as defined by Varṇa is based on one's mental propensity. Caste is a corruption of this based on birth. Caste systems of various kinds are found in most countries. After the Norman invasion of England in 1066, the society became intensely stratified and this only started to fall away quite recently.

Only a few hundred years ago, certainly in parts of India, caste was determined by one's choice of profession. Then it degenerated into a question of birth and some who were born into high caste families forgot the compassion of their forebears and obtained a low reputation for their clan. Naturally, children tend to follow the behaviour and profession of

their parents. Where they follow a different path, they should be considered to belong to the 'caste' that suits their mentality and activities. That is, if one insists on having a caste concept at all. In reality, the disrespect earned by many 'high caste' people in India was due to simple human selfishness and misplaced pride while their family tradition was one of humility, generosity and care for the needy.

Vedic Astrologers and teachers of any Vedic discipline are Brāhmins by profession. Therefore, they must set a very high example and maintain a regular spiritual practice. The sages say to be a Brāhmin one must have a regular spiritual practice. After all, such practice has many precious benefits.

ॐ अनन्ताय नमः

om anantāya namaḥ

30. Endless (*Ananta*).

That which is endless is the Supreme Being. Some might say that intellectual enquiries into knowledge are also endless, by which they mean that they will never reach the Supreme. If, however, they do reach the Supreme they end in the endless.

If we have a strong influence of Mercury, we may tend to talk too much. If we can, we should convert this into the useful tendency of continuously repeating a mantra like this one while taking proper care when driving, handling machinery and any other task that requires full attention.

Ananta is said to be the great Nāga in serpent form on whom the Lord Vishnu rests. Ananta is the ruler of the upward direction and identified with Ketu, while Mercury's deity is Vishnu. Both are all-pervading and thus endless. Ananta is said to recite the names of Vishnu through his 1000 mouths, typifying the firmness of worship indicated in Mercury 6.

Thus the natural uprising of the Kuṇḍalinī Shakti, the power of awakening, is indicated here as well as the result of this uprising, which is unbounded awareness, consciousness that is endless. The image of Vishnu resting on Ananta represents that endless consciousness that rests on the uprisen Kuṇḍalinī.

Ananta is said to have taken human form from time to time. His incarnations include Balarāma, the brother of Shrī Krishna, Mahārishi

Jaimini, who taught the most advanced knowledge of Jyotisha as well as the *Purva Mimansa*, and Mahārishi Patañjali, who taught the great *Yoga Sūtras*. The *Yoga Sūtras* uplift our consciousness to a unified state and the *Purva Mimansa* then refines that condition so that only the ultimate onset of Brahman Consciousness remains. Beyond that there is no more meaning to states of consciousness though the process of refinement of the physical is endless.

ॐ त्रिदशाधिपपूजिताय नमः
om tridaśādhipapūjitāya namaḥ

31. Worshipped (*Pūjita*) by Indra, king (*Adhipa*) of the gods and the wholeness of natural law.

The laws of nature are ever bowing to the Supreme Being, Vishnu. All of nature serves the wise. *Tridasha* means 3x10 or 30. This points towards the 30 degrees in each sign and specifically to the division of the sign into three sections of 10 degrees each. These are variously called Dṛkāṇa, Dreṣkāṇa, Drekkāṇa, etc. Mercury has Lord Vishnu as his deity but which form? This name reminds us that it depends in which Drekkāṇa it falls. The first indicates Lord Rāma, the second Lord Kṛṣṇa and the third other of the ten avatars depending on the chart.

ॐ बुद्धिमते नमः
om buddhimate namaḥ

32. Possessed (*Man*) of intelligence.

This tells us explicitly that *Buddhi* or intellect has to be seen from Mercury in the chart. Buddhi has a very wide meaning including reasoning, judgment, comprehension, perception, meditation, presence of mind, having a ready wit, having a right opinion, and more.

Those ruled by Mercury exhibit all these things including a love for wittiness. People with a strong Mercury tend to crack jokes or use words cleverly.

ॐ बहुशास्त्रज्ञाय नमः
om bahuśāstrajñāya namaḥ

33. Knowing (*Jña*) many sacred texts (*Bahu Shāstra*).

He knows many subjects. Mercury rules over two dual signs, Gemini and Virgo. A characteristic of dual signs is that they cause us to do multiple things at once which, being Mercury, means wanting to learn many things.

ॐ बलिने नमः
om baline namaḥ

34. Strong (*Balin*).

Even though Mercury is a small fast moving planet, its influence is strong. That is why Mahārishi Parāshara gives his astrological aspect full strength. The only other planet so endowed is Jupiter.

ॐ बन्धविमोचकाय नमः
om bandhavimocakāya namaḥ

35. Completely destroying (*Vimochaka*) bondage (*Bandha*).

Ignorance disappears when knowledge is acquired. Self-realization removes the illusion that 'I am this body and personality' and all the bondage that comes with that. The twelfth house of the astrological chart indicates bondage especially imprisonment, hospitalization, staying in an ashram or marriage. While the word bondage has a negative connotation, some forms of bondage, like marriage, are often much desired. Commitment is good. If there is a problem, it is to do with an internal identification with the experience, not the external situation. That identification is removed by real knowledge.

Mercury indicates childhood, especially from four to twelve, and can promote childish behavior. Having multiple affairs without a commitment is a very immature expression of Mercury. In the immature state we avoid commitment to avoid 'bondage'. In the mature state, we seek knowledge so we are free in the midst of all kinds of commitments.

ॐ वक्रातिवक्रगमनाय नमः
om vakrātivakragamanāya namaḥ

36. Having both retrograde (*Vakra*) and very retrograde (*Ativakra*) motions (*Gamana*).

Very retrograde means the phase of its apparent motion when the planet is moving backwards very fast. Mercury, being closer to the Sun than the Earth, appears to swing backward and forward in the sky and has the fastest backward motion of any planet. Vakra also has the sense of irregular motion. The Sun would be the example of regularity and Mercury's frequent change of direction is seen as irregular.

ॐ वासवाय नमः

om vāsavāya namaḥ

37. Wealthy (*Vāsava*).

Mercury rules over money and thus wealth (Vasu). An intelligent person is rarely poor unless that is his choice. Mercury gives both an interest and skill in business. Real wealth is a state of inner abundance and clarity. This name can also mean having the results of excellence or benevolence (Vasu). He rises up due to his good qualities. It is much more than just money.

ॐ वसुधाधिपाय नमः

om vasudhādhipāya namaḥ

38. The lord (*Adhipa*) of the earth (*Vasudhā*). An emperor. Literally, the lord of wealth creation and liberality.

A strong Mercury can indicate the most wealthy tycoons. A penniless English woman wrote a few books using her fertile imagination and became wealthier than the Queen of England - J.K. Rowling.

ॐ प्रसन्नवदनाय नमः

om prasannavadanāya namaḥ

39. Has pleasant or pleasing speech (*Prasanna Vadana*).

If a writer's book is going to be read it has to please the reader. If the whole world likes it, you are made. If one's consciousness is pure, every word is delightful, whatever the words spoken. It carries a pleasing,

enlivening vibration. Whatever is one's state of mind and heart is what is conveyed, whatever the words one utters. Vadana can also mean the face. His look, his words and the points he makes are all pleasing.

ॐ वन्द्याय नमः
om vandyāya namaḥ

40. Worshipped (*Vandya*).

If people like your words, they may even become adoring fans, disciples or followers. Social media is heavily into Mercury!

ॐ वरेण्याय नमः
om vareṇyāya namaḥ

41. Pre-eminent (*Vareṇya*). The desired one.

Those with a strong Mercury are highly intelligent and the intelligent rule the Earth and the skies. We see that the smart overcome the strong but the kind of intelligence exhibited by the great sages is entirely beyond any kind of 'smart' we know. It is a strange and wondrous thing that the powers of nature will serve the truly intelligent. The mark of true intelligence is the complete lack of neediness and egotism.

One who has realized that level of intelligence has nothing further to acquire so takes nothing from anyone but constantly gives. That is why we all feel drawn to such people. We hope to get a little of their vastness. We pretend to be devoted but it is all selfishness. Even so, there is no blame because we know that we need help to rise higher and the wise want to help. It is their God-given task so there is no harm in approaching them. As long as we offer some service to them if the chance arises, there is no fault.

ॐ वाग्विलक्षणाय नमः
om vāgvilakṣaṇāya namaḥ

42. Of extraordinary speech (*Vāg Vilakṣaṇa*).

What one says or writes is exceptional in one way or another, which can include puns and strange or unexpected expressions. Naturally, this includes tales of wizardry. Motion pictures and other art with something of the extraordinary in them are highly popular. This name may help those with writers block.

ॐ सत्यवते नमः
om satyavate namaḥ

43. Truthful (*Satya Vat*).

While Mercury can represent many kinds of expression, the best is one that expresses the highest truth. Someone with a strong Mercury should be naturally truthful. However, Mercury, being mercurial, is easily influenced by other planets as well as the sign it is in. The influence of Jupiter and the Sun are good as they have a natural purity being Sāttvic. The Moon is also Sāttvic so its influence is good but, as we have discussed, Mercury has issues with the Moon. Other planets can lead Mercury astray. If it were not so, the lawyers would have little business to do.

The Tamas Grahas, Mars, Saturn, Rāhu and Ketu can easily modify the truth for their own ends. They tend to be careless with it. Venus, being Rajas, likes the idea of truth but it is not always expedient. If Jupiter associates, then the person will likely be truthful. This is also true if the person's Ascendant and Moon are strongly associated with the Sattva Grahas.

ॐ सत्यसंकल्पाय नमः
om satyasaṁkalpāya namaḥ

44. Of truthful (*Satya*) intention (*Saṁkalpa*).

Earlier we saw that Mercury can make a firm resolution and thereby gain great results. Sankalpa also means a definite intention to do something and here we see that it should be grounded in truth. Those ruled by Mercury must take care not to succumb to any dishonest plan.

ॐ सत्यबन्धवे नमः
om satyabandhave namaḥ

45. Of truthful (*Satya*) association (*Bandhu*).

Only a few decades ago, all business transactions in London, for example in the gem trade, were done with a handshake. Often there were no paper contracts. It was well known that 'An Englishman's word is his bond.' It was even more true in India when the traditional practices were prevalent and it certainly is true of good people all over the world today. However, it seems that cheating and criminality are increasing, especially copyright violation. Honesty is the principal currency of a prosperous society. Without it, the money drains into the accounts of lawyers and security firms. Wealth still circulates but much less efficiently because every stage has to be more carefully guarded. Eventually, society becomes ungovernable.

I once visited a country and my host was said to be the only truly reliable and entirely honest person. He meditated every day. He was quite old but the (highly corrupt) President called him out of retirement to head the department that decides all estate issues. The President knew that if he gave that job to anyone else, there would be chaos as every issue would be decided by a bribe. Even in an utterly corrupt government, an honest person is like gold because if there is no honesty, the whole structure collapses and then all the corrupt profits go with it. My friend died and, as it happened, shortly after that the country descended into civil war. The people were the nicest people but those who got themselves into positions of power often took advantage of it, as happens in many countries.

This name can also mean having truthful relatives and friends and Mercury is the significator for these in the Vedic chart.

ॐ सदादराय नमः

om sadādarāya namaḥ

46. Always (*Sadā*) respectful.

Adara is also reverence, honour, care, attention and eagerness. We have seen the importance of truthfulness. Now we are alerted to the importance of respectfulness as well as proper care and attention. These are all the keys to success in business as well as life in general. Purified consciousness respects everything because it sees itself in everything.

ॐ सर्वरोगप्रशमनाय नमः
om sarvarogaprasamanāya namaḥ

47. Quieting (*Prashamana*) all (*Sarva*) diseases.

Roga is that which, literally, breaks up strength. Mercury rules over Virgo which is the place of herbs and medicine. If one's Moon is in Virgo, or is connected with it, then one may follow a healing profession. Virgo is the sixth sign and is thereby connected to the sixth house, which rules over health and disease. Specifically it rules over the colon and good digestion is the key to good health. Virgo's main issue is weak digestion. If the consciousness is pure, then the digestion is not disturbed by the fluctuating state of the mind. Medicine and meditation, Ayurveda and Yoga, are the means indicated here. Mercury is therefore a key planet for doctors and medicine.

ॐ सर्वमृत्युनिवारकाय नमः
om sarvamṛtyunivārakāya namaḥ

48. Warding off (*Nivāraka*) all (*Sarva*) (causes of) death (*Mṛtyu*).

This is one reason why Mercury represents healers. In particular, Mercury is the doctor who treats using food and medicine as he does not want to cut the skin. Surgery and acupuncture require the energy of Mars.

ॐ वानिज्यनिपुणाय नमः
om vānijyanipuṇāya namaḥ

49. Skilled (*Nipuṇa*) in trade (*Vānijya*).

After two names pointing at medicine, we now are reminded of the importance of Mercury for business and money. This is not money derived by luck, it comes through his skillfulness.

ॐ वश्याय नमः
om vaśyāya namaḥ

50. Attractive (*Vashya*).

In so many ways, Mercury can make a person and a soul attractive. What makes someone attractive? Every one of our cells is programmed to do two things. Move away from pain and move towards resources. This programming is in the cell walls. The larger the cell wall, the better it works but there is a physical limit to how large a cell can become. Some scientists believe that larger organisms are nature's way of making a larger surface area. Whatever the truth, we do move towards a source of energy that we seek whether it is in the form of money, food, power, fertility or spiritual upliftment. A strong Mercury can give you an abundance of one or more of these things and others move towards you as a result.

ॐ वाताङ्गाय नमः
om vātāṅgāya namaḥ

51. Beautiful limbed.

Vāta normally means wind or the Ayurvedic dosha related to motion. *Anga* is limbs, so there is a sense of expressive or moving limbs. This hints at the association with the Vāta dosha like the next name and Chapala below. Vāta is constantly on the move, unstable, but quick witted. Vāta also means desired or wished for, hence appearing attractive or beautiful.

ॐ वातरोगहृते नमः
om vātarogahṛte namaḥ

52. Taking away (*Hṛt*) diseases (*Roga*) caused by *Vāta* dosha.

Ayurveda describes every disease in terms of Vāta (wind), Pitta (heat) and Kapha (phlegm). While each disease has a predominance of one, Vāta is implicated in everything especially pain. Vāta is the first to go out of balance so when it is balanced, health is good.

ॐ स्थूलाय नमः
om sthūlāya namaḥ

53. Powerful.

Sthūla can also mean big, bulky, corpulent or clumsy but clearly this name does not intend coarseness and the like, though it hints at Mercury's connection to corpulence. Mercury's signs, Gemini and Virgo, are implicated in hormonal problems, which can promote obesity. This and the next name (54), echo Mercury's lordship over the Earth element.

ॐ स्थैर्यगुणाध्यक्षाय नमः
om sthairyaguṇādhyakṣāya namaḥ

54. Presiding (*Adhyakṣa*) over the quality (*Guṇa*) of firmness.

Sthula or *Sthairya* is difficult to move, it cannot be easily pushed around. Afflictions to Mercury can indicate damage to the physical structure such as broken bones. Someone with a clear intelligence is also difficult to manipulate with falsehood.

ॐ स्थूलसूक्ष्मादिकारणाय नमः
om sthūlasūkṣmādikāraṇāya namaḥ

55. Causing (*Kāraṇa*) grossness, subtlety and the like.

This points to an intellect that defines or judges. A refined intellect locates the fine (*Sukshma*) within the gross (*Sthūla*); it sees all qualities. Adi points at all kinds of qualities in the perceived world. The mind and senses register, the intellect recognizes and then defines or judges the qualities.

ॐ अप्रकाशाय नमः
om aprakāśāya namaḥ

56. Self-illumined.

The ability to judge correctly is not a product of the intellect alone, which is not self-illumined, but of the Self, perceiving through the intellect. While we can observe things, even subtle things, and judge or infer invisible things like the intellect, the Self is hidden. Another interpretation is that the intellect is 'dark'. *Prakāsha* is shining and '*a*' can mean 'not'. That is, the intellect has no light of its own, it depends on the Self. Therefore, we should not rely on purely intellectual ways of

acquiring knowledge. This is why, as one gets more educated, one becomes more and more aware of one's ignorance as one sees the extent of what one does not know. Only the Self is the seat of all knowledge.

ॐ प्रकाशात्मने नमः
om prakāśātmane namaḥ

57. The light of the Self (*Atman*).

This name clarifies the meaning of the last one (56). It is the Self that illumines all our organs of knowing. The intellect has been said to be 'the lamp at the door' making it possible for consciousness to realize itself as the Self and cognise the world at the same time.

ॐ घनाय नमः
om ghanāya namaḥ

58. Profound, solid (*Ghana*).

As lord of the earth element, Mercury rules over everything that has solidity. Solidity implies material substance but what is truly profound? Only infinity, as everything else is much smaller. That is the nature of the Self. It has no boundaries and exists everywhere.

ॐ गगनभूषणाय नमः
om gaganabhūṣaṇāya namaḥ

59. Decorating (*Bhūṣaṇa*) the heavens (*Gagana*) or adorned by it.

The planet Mercury is an ornament of the sky. For the Self-realized the universe exists within the Self as an ornament.

ॐ विधिस्तुत्याय नमः
om vidhistutyāya namaḥ

60. Praised (*Stutya*) by the wise, those whose intellect (*Dhi*) has attained pure discrimination (*Vi*).

It can also mean that he is praised by the Vedic rites and precepts (*Vidhi*). This name points to Mercury as representing Lord Vishnu, the Godhead. Another view is as a reference to the Vedāntic texts that praise the knowledge of the Self.

ॐ विशालाक्षाय नमः
om viśālākṣāya namaḥ

61. Large-eyed or one with a very broad vision (*Vishāla Akṣa*).

This also means illustrious and noble as noble people are those who are broad minded, not blinkered. This is a name used for Lord Shiva. He is famous for having his third eye wide open. It is also a name for Shrī Garuda, the king of the eagles and vehicle of Lord Vishnu. Eagles are also famous for their exceptional vision. The great astrologer Swāmi Achyutānanda is said to be the incarnation of Shrī Garuda (see the chapter *The Journey*).

Swāmiji was one of the principal disciples (five friends) of Shrī Chaitanya Mahāprabhu, the great devotee of Shrī Krishna who displayed his extraordinary grace about 500 years ago. Anyone he touched became thrilled with the nectar of devotion. He had a disciple who was a Muslim. For him, Chaitanya crafted the Hare Krishna mantra which was a reversal of the traditional Krishna mantra and which could be easily chanted by anyone. This mantra has become famous throughout the world.

ॐ विद्वज्जनमनोहराय नमः
om vidvajjanamanoharāya namaḥ

62. Enchanting (*Monohara*) the learned people (*Vidvat Jana*) (with his brilliance and good qualities).

Naturally, this extends to entertainers in general and reminds us that all kinds of public speakers are ultimately there to fascinate and entertain. If one looks at the Vedic charts of people who have risen to become national leaders, they all have a strong influence of Mercury. People have to want to listen to them.

ॐ चारुशीलाय नमः
om cāruśīlāya namaḥ

63. Dear, agreeable, esteemed, beautiful, elegant (*Chāru*) - the very principle (*Shīla*) of that.

ॐ स्वप्रकाशाय नमः
om svaprakāśāya namaḥ

64. Self-illumined (*Sva Prakāsha*).

While Aprakāsha (Mercury 56) could refer to the subordinate or ordinary state of the intellect, this clearly refers to the superior nature of the Intelligence of the Self. Swa (or Sva) means 'self'.

While we generally think that we are doing meditation and everything else in our lives, the wise know that the Cosmic intelligence is doing it. The first experience of this often comes in meditation when we stop trying and we find the whole thing going by itself. Initiation by a great master can often jump start this level of meditation.

ॐ चपलाय नमः
om capalāya namaḥ

65. Unsteady (*Chapala*).

We have seen how the Intelligence of the Self is rock steady but the intellect and the mind are constantly changing. Mercury can indicate both. We see *Chapala* in the financial and commodity markets, which Mercury rules, and everything the intellect manufactures other than the cognition of Truth.

There is a state where both are self-evident: the silence and the fluctuations arising in it. The first has no location while the second is localized. It is strange but real.

This name can also mean that which happens quickly or instantaneously. The Truth is always there but our recognition of it happens in a flash, as it were, even though that flash has no temporal or spatial location. This is why it is accessible from anywhere, anytime. In fact, prior to that flash, you can meditate on your own self-illumination

because it is already existing. How do you do that? It is not a doing, it's a kind of imagination without imagining anything. I can only give you this clue. If that does not help, try to find a great soul who can open that door for you so it becomes obvious. If that is not possible, persist with your prayers or spiritual practice. It is just a matter of time. Everything you need comes when the time is right.

ॐ जितेन्द्रियाय नमः
om jitendriyāya namaḥ

66. One who has conquered (*Jita*) the senses (*Indriya*).

For this, one has to have one's attention on something that is steady. Otherwise, the senses follow the unsteadiness.

ॐ उदङ्मुखाय नमः
om udaṅmukhāya namaḥ

67. Facing (*Mukha*) North (*Udaṅ*).

This describes the orientation of the statue of Mercury in the shrine of the nine Grahas. It is said Lord Shiva sits facing South so we face North to honour Him. Mercury is associated with Lord Vishnu and Vishnu and Shiva are always honouring each other. Vishnu is the infinite expansion and Shiva is the infinite silence. There is no difference at all in truth. Shiva is facing South as the Guru in the form of Dakshināmurti. Those who face North are the ones sitting facing the teacher and thus the students (Shishya), indicated by Mercury.

This also means facing upwards. Mercury is always looking for higher and higher truths, greater and greater prosperity. In the *Bible*, God says to man, 'Be fruitful and multiply; fill the earth and subdue it.' We live in an age where we have truly fulfilled that mandate. The Biosphere, which is ruled by Mercury, is being overwhelmed by our tendency to expand, which is also connected to Mercury. Some people do not want to discuss (Mercury) this at all. Most of us prefer not to discuss being fruitful. Others focus on the climate (Mercury). Some populations are declining but wherever there has been a surge of resources (Mercury) the population is expanding at a great pace and spreading out to other countries as the local resources become insufficient. Mercury ruled

people would call this 'interesting times'. If we listen more and insist less, then we will find a good way forward.

ॐ मखासक्ताय नमः
om makhāsaktāya namaḥ

68. Whose sacrificial rites (*Makha*) are uninterrupted (*Asakta*).

Asakta implies success through continuous focus undisturbed by any mental distractions. He is not concerned with the eventual outcome and is thus devoid of anxiety. Read as *āsakta* rather than asakta, it means fond of religious and other festivals. It can also mean naturally festive, cheerful and vigorous. Whatever the task, he is devoted to it.

ॐ मगधाधिपतये नमः
om magadhādhipataye namaḥ

69. King (*Adhipa*) of *Magadha* (Southern Bihar).

As it happens, the Gautama Buddha is associated with this area of India. Buddha attained enlightenment in Bodhgaya, which is approximately in the centre of greater Bihar or in the South of the current state of Bihar. In any case, it was within the Magadha kingdom. In addition, this area was the centre of education in the ancient world. The Vikramashila and Nalanda universities received students from as far away as Greece and Korea along with Japan, China, Indonesia, Persia, Turkey, etc. Nalanda is the most famous and is located about 55 miles south east of Patna. It was a Buddhist center of learning from 427 CE to 1197 CE. The Buddha himself stayed at Nalanda several times. The great Jain savant, Mahāvir, also stayed in Nalanda on several occasions and attained Moksha (liberation) there. Both Buddha and Mahāvir were born as royal princes.

In its heyday, Nalanda had 10,000 students in residence and 2,000 teachers. It had eight separate compounds and ten temples with lakes and parks. The library was a nine-storied building. There were many meditation halls and classrooms and many subjects were taught there including astronomy, astrology and medicine. It was sacked around 1193 though it continued for some time afterwards in a small way.

On June 12, 2007, *News Post India* reported the funding by Japan of an international university in Nalanda in Bihar. The report goes on to say that 'The proposed university will be fully residential, like the ancient seat of learning at Nalanda. In the first phase of the project, seven schools with 46 foreign faculty members and over 400 Indian academics would come up ... The university will impart courses in science, philosophy and spiritualism along with other subjects. A renowned international scholar will be its chancellor.'" Nalanda University had its first academic session in September 2014.

ॐ हरये नमः
om haraye namaḥ

70. Yellow or greenish. These are the colours of Mercury.

Hari is a name is applied to many gods and planets. It is primarily a name of Lord Vishnu and identifies Mercury with Him. It also means a ray of light, fire or the wind. It has many meanings including a parrot. This indicates the ability to learn and repeat teachings, a sign of a good intellect and clear mind. This colour is discussed under Sun 65. See also Sun 85, Mercury 87 and Jupiter 55.

ॐ सौम्यवत्सरसंजाताय नमः
om saumyavatsarasaṁjātāya namaḥ

71. Born (*Saṁjāta*) in the year *Saumya*.

There is a cycle of 60 years (*Vatsara*) each with a name. This likely is based on the junction of the cycle of Jupiter, 12 years, and Saturn, about 30 years, as 60 is divisible by both. Naturally, Mercury is born in the year called Saumya, this being his nature and lineage (Mercury 3). According to the text *Jātaka Parijāta*, being born in Saumya makes one 'tranquil, universally popular, exceedingly wealthy and firm-minded.'

ॐ सोमप्रियकराय नमः
om somapriyakarāya namaḥ

72. He creates (*Kara*) the dearness or tenderness (*Priya*) which arises through the flow of the nectar (*Soma*).

Somapriya means beloved of Soma – the Moon. Budha is the son of the Moon through Tārā (Mercury 13). Whatever the child's attitude, his parents love him. This name tells us that he is creating this affection by his own qualities. It also tells us that the refined intellect is facilitating the sweetness of life.

Mercury helps our body be strong and healthy and keeps the hormonal system functioning well. He rules over the physical structure and provides medicines when needed. A healthy body supports a happy and tranquil mind.

ॐ महते नमः
om mahate namaḥ

73. The great one (*Mahat*).

When Mercury is strong in a chart, the person gains respect for his or her intelligence and abilities.

ॐ सिंहाधिरूढाय नमः
om siṁhādhirūḍhāya namaḥ

74. Mounted (*Adhirūḍha*) on a lion.

Mercury's vehicle is a lion but *Simha* can also mean an eminent person. If you want to see great intelligence, you have to seek a great personality. This name elaborates on the last (Mercury 73). The person is not just 'great', they are elevated onto a throne or high position. Kings used to try to collect the most intelligent and talented people to decorate their court. One of the reasons that the USA became so powerful is because many of the brightest people from all over the world emigrated there.

Naturally, there is a deeper meaning. The awakened intellect also sits on a lion. At the junction of the intellect and the Pure Awareness, there is a roar as if Om is being continuously sounded. It is made of pure silence as the universe is made of space-time. This is the point from where the nature manifests everything so the Divine Mother Durgā functions from here and so is said to be riding on a lion or a tiger. It is the place of the highest power. When the intelligence of the individual sits at this point it is said to be mounted on a lion, capable of anything.

ॐ सर्वज्ञाय नमः
om sarvajñāya namaḥ

75. Knowing everything (*Sarvajña*).

This is the fruit of the highest humility. That state is the true hero.

ॐ शिखिवर्णाय नमः
om śikhivarṇāya namaḥ

76. The colour (*Varna*) of a peacock (*Shikhi*) - beautiful and multi-coloured.

Mercury represents variety, not just one colour but all the colours appear wonderful to the eye. The peacock displays his glory to attract his mate. Lord Krishna, who wore peacock feathers, dazzled the cowherd girls and the whole world.

ॐ शिवंकराय नमः
om śivaṁkarāya namaḥ

77. Causing (*Kara*) auspiciousness (*Shivam*) or fortunate occurrences.

Giving happiness, prosperity and all kinds of good fortune. Also bliss and enlightenment.

ॐ पीताम्बराय नमः
om pītāmbarāya namaḥ

78. Yellow-clothed.

Lord Vishnu is said to wear a yellow (*Pīta*) cloth (*Ambara*). It alludes to the glorious effulgence of the Self.

ॐ पीतवपुषे नमः
om pītavapuṣe namaḥ

79. Having a yellow, or golden (*Pīta*) form (*Vapus*).

His form is tinged with the glow of the celestial due to his internal surrender to truth. This is another way of describing a fully relaxed heart and brings the point that the relaxing of the heart is an endless process. Its end is a space beyond any individuality and is thus infinite. Rationally, a process cannot end in the infinite, which is why it is endless. However, quantum mechanics has shown that matter can suddenly fall into a ground state with infinite properties. For example, a loop of wire can become superconducting. This is a state where an electric current will flow forever. EEG studies suggest that such a state may arise in advanced meditators as the brain waves synchronize across the brain. This normally coincides with a subjective experience of unboundedness. In that condition, the body may be seen to glow.

Vapus is a wonder. That state is pure golden divinity. *Pīta* also means imbibed. The divine consciousness has been absorbed like water we drink and permeates everything.

ॐ पीतच्छत्रध्वजाङ्किताय नमः
om pītacchatradhvajāṅkitāya namaḥ

80. Marked or indicated (*Aṅkita*) by the emblem (*Dhvaja*) of a yellow (*Pīta*) umbrella (*Chhatra*).

The umbrella indicates high status. The yellow colour suggests a trace of Rajas or a tendency to action. Yellow light can be formed from an equal mix of red and green light so it comes between them in the rainbow. Green is the natural color of Mercury and very much relates to the earthiness of Virgo and the tranquility of Saumya (Mercury 3, 4). Red is the colour of Rajas and relates to the trading and unsteadiness (Chapala) aspects of Mercury. One pervading the other suggests a worldly wisdom, wisdom that moves in the field of life and action.

ॐ खड्गचर्मधराय नमः
om khaṅgacarmadharāya namaḥ

81. Carrying (*Dhara*) a sword (*Khaṅga*) and shield (*Charma*).

One moving in the field of action has to cut and ward off attacks. The sword represents how knowledge cuts the root of ignorance, and the shield how it protects from all error. Knowledge could mean worldly learning in the sense that knowing how to drive a car makes one competent in the driver's seat. It can also mean the state that arises when the thread of illusion is cut and one goes beyond all fear.

ॐ कार्यकर्त्रे नमः
om kāryakartre namaḥ

82. The doer or initiator (*Kartṛ*) of auspicious acts.

Kārya indicates Vedic rituals but suggests all works that nourish and uplift. More generally, Kārya is all kinds of business or enterprise, duty and conduct. It can refer to legal matters so Mercury indicates lawyers.

ॐ कलूषहारकाय नमः
om kaluṣahārakāya namaḥ

83. Destroying (*Hāraka*) wickedness. *Kaluṣha* is idleness, darkness, cruelty and dirtiness. Mercury is busy, gentle and pure.

ॐ आत्रेयगोत्रजाय नमः
om ātreyagotrajāya namaḥ

84. Born (*Ja*) in the family (*Gotra*) of the Brahmarishi *Atri*, hence *Atreya*.

Atri was a great Vedic seer. This is also a name of the Moon, the father of Mercury. They were both born into Atri's lineage. Atri suggests one who is fully present. This state arises when one is not thinking of past, present and future. We typically imagine that the past is known and

the future unknown. However, most of us remember little of the past and many have some intimations of the future.

The ability to know all that was, is and will be is explained in the Siddhis chapter of the *Yoga Sūtras* (3.16). By fully allowing the heart to relax so that the past, present and future are no longer mentally mixed, one comes to see all of them clearly. How far one can see depends on the degree of completeness of the relaxation.

ॐ अत्यन्तविनयाय नमः
om atyantavinayāya namaḥ

85. Extremely polite (*Atyanta Vinaya*). Having the highest sense of decorum, courtesy, sense of propriety, good manners, reverence, modesty and humility.

It is impossible to be polite if one has a strong sense of one's difference from others, either due to an inflated or deflated ego. Both are products of ignorance. Knowing one's self to be the Self of all makes one perfectly polite. Of course, one might still behave in any way according to the circumstances but it is naturally appropriate.

ॐ विश्वपावनाय नमः
om viśvapāvanāya namaḥ

86. Purifying (*Pāvana*) everything (*Vishva*).

Having purified oneself, one's movement purifies everything else. That Pure Intelligence purifies everything. The central Nakshatra of Virgo is Hasta (the hand). This indicates those who use their hands for healing or who give good guidance. It is ruled by Savitṛ who is praised in the greatest of mantras, the Gāyatrī. In this mantra, He is asked to purify our intelligence. Mercury is exalted at 15 degrees of Virgo in Hasta.

ॐ चाम्पेयपुष्पसंकाशाय नमः
om cāmpeyapuṣpasaṁkāśāya namaḥ

87. Shining (*Saṁkāsha*) with *Chāmpeya* flowers (*Puṣpa*).

These greenish-yellow flowers are often used in offerings in the temples in India and are very pretty. They are the best offering in Budha's Pūja. The Châmpeya flower is the flower of the Rose-apple tree. As befits Mercury, the fruit has numerous important healing qualities. By making this flower part of the Pūja, the sages ensured the trees would be grown and tended benefiting the health of the people.

ॐ चारणाय नमः
om cāraṇāya namaḥ

88. A bard.

Chāraṇa is an entertainer like an actor, dancer, bard or mimic. Typically, one that wanders (Charaṇa) from place to place entertaining the people, as most entertainers have to do even today. It also refers to the celestial singers as well as wanderers in general especially pilgrims. It can indicate one who reads the scriptures, perhaps out loud to others and also a spy.

ॐ चारुभूषणाय नमः
om cārubhūṣaṇāya namaḥ

89. Beautifully decorated (*Bhūṣaṇa*).

Chāru can mean saffron as well as lovely and pleasing. Saints often wear saffron. Having a delightful well-groomed appearance is a clear sign of Mercury dominating in the chart.

ॐ वीतरागाय नमः
om vītarāgāya namaḥ

90. Free (*Vīta*) from greediness (*Rāga*).

Mercury people also have to avoid greed, as it is a potential Achilles heel. For example, Mercury makes scientists. They are expected to advance human knowledge by producing objective results. However, their output can affect the bottom line of corporations so there are offers made to them that are not always in the public interest. On the other hand, scientists have to struggle hard to get research grants. This

situation has led to a lot of unreliable results as has recently been exposed in the field of medicine.

Mercury also rules business people. They also need to be honest. I just read about a factory that smelted lead and had pollution control equipment because of the law. However, it cost money to use it so they operated the factory all night without the filter to make more money. 700 people in the vicinity were sickened so the owners were arrested. Some people think making more money by cheating or endangering others is clever but that is only because their intelligence is corrupted. This kind of behaviour, which is only too common, is doing great damage to our world.

The only kind of intelligence that has absolutely no defects is Pure Intelligence that comes from complete simplicity of awareness. Humility and intelligence are two sides of the same coin. However, whatever state we are in currently we can do our best to be honest and kind and at the same time maintain a regular spiritual practice. This is also a name of Mars (Mars 36).

ॐ वीतभयाय नमः
om vītabhayāya namaḥ

91. Free (*Vīta*) from fear (*Bhaya*).

Fear is inherently false. We just have to know that deeply. A good leader knows when to retreat and does so calmly. Fear leads to panic and panic leads to destruction. Being free from fear is a great blessing. One may think that the accumulation of resources will remove one's anxiety, but this does not prove true. The more we have, the more we have to do to protect it. Fearlessness is a state of consciousness, independent of anything external. This mantra is one way to cultivate that.

ॐ विशुद्धकनकप्रभाय नमः
om viśuddhakanakaprabhāya namaḥ

92. Shining (*Prabha*) like purified gold (*Vishuddha Kanaka*).

This indicates a completely relaxed heart that has no issue with or judgment of anything. It simply shines.

ॐ बन्धुप्रियाय नमः
om bandhupriyāya namaḥ

93. Fond (*Priya*) of his relatives and friends.

Bandhu are those to which one is bound. This is often a blessing but sometimes we strain against our boundaries. We feel limited by our family and anything that appears to bind us, but a pure heart simply loves giving in to any kind of boundary because its status is untouched by it. It simply expands even more to accommodate the apparent restriction. This is how we can love anyone however difficult they appear to be.

ॐ बन्धुयुक्ताय नमः
om bandhuyuktāya namaḥ

94. Enjoying the close ties (*Yukta*) with the family, spouse, parents and all kinds of kinsmen and colleagues (*Bandhu*).

Mercury people tend to be family people. Again, we see why Mercury represents friends and relatives like uncles and aunts astrologically and why business flourishes through team work.

ॐ बानमण्डलसंश्रिताय नमः
om bānamaṇḍalasaṁśritāya namaḥ

95. Stationed (*Samshrita*) on the diagram (*Maṇḍala*) of an arrow (*Bāna*).

Each Graha has a diagram, which is used in the Pūja. An arrow points the direction and reaches the goal like a good intellect. *Bānamaṇḍala* literally means a circle of arrows like the tendency to acquire all kinds of learning or a circle of light illuminating in all directions.

ॐ अर्केशाननिवासस्थाय नमः
om arkeśānanivāsasthāya namaḥ

96. Stationed (*Nivāsastha*) to the North East of the Sun (*Arka*).

This tells us where to put the statue of Budha for Pūja. The North East is the direction of *Ishāna* or God. This points to the divine nature of Budha and his association with Lord Vishnu. In Vastu, Vedic architecture, the sacred space is in the North East corner of our home or room. It is advised to keep that area free of heavy furniture and clutter. If possible, this should also apply to our property (land) as a whole.

ॐ तर्कशास्त्रविशारदाय नमः
om tarkaśāstraviśāradāya namaḥ

97. Fully expert (*Vishārada*) in the subject (*Shāstra*) of logic (*Tarka*) and all the related texts.

Tarka means logic, reasoning and philosophical speculation. A strong Mercury can make one brilliant in these intellectual areas.

ॐ प्रशान्ताय नमः
om praśāntāya namaḥ

98. Completely at peace (*Prashānta*).

As this follows Mercury 97, it shows that peace is the fruit of expertise in logic. Logic must provide a path to the ultimate truth. Reasoning, when fully developed, makes one truly honest as one cannot help but see through every one of one's own self-deceptions. A mathematician who follows the rules of logic produces a proof that must be true. That result then becomes an established fact and allows others to build on it. If we are fully logical about our life we know that there is nothing that we really need to be at peace. This realization, leaves us in a state of peace.

ॐ प्रीतिसंयुक्ताय नमः
om prītisaṁyuktāya namaḥ

99. Utterly delighted (*Prīti*).

This is the inevitable result of being Prashānta (Mercury 98). Being fully attached (*Saṁyukta*) to pleasure is another lower level

interpretation of the name. Prīti can go as far as addiction but is more about love, fondness and ultimately pure delight.

ॐ प्रियकृते नमः
om priyakṛte namaḥ

100. Causing (*Kṛt*) fondness (*Priya*).

A delighted heart loves all and is widely popular.

ॐ प्रियभूषणाय नमः
om priyabhūṣaṇāya namaḥ

101. Fond of (*Priya*) ornaments, having delightful ornaments or decorated (*Bhūṣaṇa*) by one's dearness.

A person dominated by a strong Mercury can be very delightful.

ॐ मेधाविने नमः
om medhāvine namaḥ

102. In bliss. Having the mead of pure joy (*Medhāvin*).

An unafflicted Mercury brings happiness to those areas of the chart it rules just as Pure Intelligence causes the flow of Soma. This name also means a learned or clever person, one with the capability of being a teacher. Generally, people of high intelligence are expected to teach in some capacity. The word *Medhā* implies a kind of intoxication that comes from a profound intelligence rejoicing in its cognitions of reality.

Truly intelligent people should not be depressed. That would come from some shadow over the light of intelligence. With some work, that shadow will surely be overcome. It is not right to think that one is not intelligent. A diamond can be caked in a lot of mud but if we polish it, eventually it will start to shine and, if we persist, will truly sparkle. In India, they say take up some name of God and just keep repeating it until one finds a holy soul to give you further guidance. I believe the advice is the same in all the religions even if the prayers are varied. The early Christian church had a wonderful prayer, '*Deus honorum omnium*', God

honours all. It is understood that it was taught by St Peter to be given to clergy on their ordination[11].

ॐ माधवासक्ताय नमः
om mādhavāsaktāya namaḥ

103. Endlessly blissful.

Mādhava is joy and *Asakta* is an uninterrupted condition. This is one meaning based on asakta but it could also be read as *āsakta*, devoted or attached.

Mādhava is the one born of the *Madhu* or divine nectar. It indicates a state of pure unbounded bliss. When that is touched, the intellect becomes āsakta or devoted to that. By virtue of that, the state becomes continuous. It can never turn back and get lost in the worldly differences even though it may observe them now with much greater clarity.

Mādhava is a name of Lord Krishna. Here is a clue to how Mercury represents Lord Vishnu and thus Lord Rāma and Lord Krishna in the birth chart. Mercury represents them by being their devotee. It's presence in the fifth house or associated to the fifth house, for instance, gives us that devotional inclination. By meditating on Mādhava, with time we can reach the blissful state.

ॐ मिथुनाधिपतये नमः
om mithunādhipataye namaḥ

104. The ruler (*Adhipati*) of Gemini (*Mithuna*) Rāshi.

Mithuna means a pair or pairing. It is indicative of dual things and has conjugal energy. Mithuna people put their energy into Dharma or what they see is beneficial for the world. The intellect is all about analysis and duality. It flourishes in Gemini. Any planet in Gemini tends to increase intellectual capability. Gemini people tend to be interested in many things, they are always learning. They also tend to do many things at once. One side effect is a difficulty in making decisions. It is too easy to see the virtue in all the choices.

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[11] *The Catholic Encyclopedia.*

ॐ सुधिये नमः
om sudhiye namaḥ

105. Pious, clever, wise, sensible, religious (*Sudhī*). A learned person or teacher.

This is how Mercury should be in Gemini. They help others understand and develop during and after going through their own process. The first Nakshatra in Gemini is Mṛgashīrṣā, which is soft and constantly seeking. The next, Ardrā, is cleansing and the last is Punarvasu where divinity is more readily realized. Thus Gemini encapsulates the process of evolution to higher consciousness.

ॐ कन्याराशिप्रियाय नमः
om kanyārāśipriyāya namaḥ

106. Fond of (*Priya*) Virgo (*Kanyā Rashi*).

He is the lord of Gemini but fond of Virgo. Thus Virgo becomes the place where Mercury is happiest. Technically, in Jyotisha, it is both his own sign, his MūlaTrikoṇa and his exalted place. MūlaTrikoṇa is a place that is between own and exalted in the strength of placement. It is like the office. It is our place but is quite different from our home. At home, we relax. In the office we are busy with what we have to do.

Being an earth sign, Virgo is best in helping Mercury to express his stability and rulership over the earth element. Gemini is excellent for intellectual pursuits. Amongst the Ascendants of the American Presidents for which we have reliable birth date and time, two have Gemini and seven have Virgo rising. In fact, Virgo is the most common rising sign the next being Aries found in four Presidents[12].

ॐ कामप्रदाय नमः
om kāmapradāya namaḥ

107. Giving (*Prada*) pleasure.

[12] American Presidents and British Monarchs, a Comparative Research Study. Steve Hubball. *Gochara*, 6 (2), pp32-42, 2004.

Kāma is conjugal pleasure and pleasures of the senses in general. Mithuna (Gemini) means a couple and is related to bedrooms and playgrounds while Virgo represents, among other places, those suitable for intercourse and gardens.

Mars, the promoter of celibacy, naturally sees Mercury as an enemy being one who enjoys and promotes conjugal relations. Mercury is only indifferent towards Mars as he does not mind what Mars does.

In the planetary court, Mercury represents princes and Mars, generals. Princes are notorious for their affairs and the king's general naturally frowns on this as he knows that the defence of the kingdom needs discipline. He is also aware that when the prince becomes the king, he may be fired. Being the senior, the prince has no reason to trouble himself with enmity towards the general.

ॐ धनफलाश्रयाय नमः

om dhanaphalāśrayāya namaḥ

108. Supported by the fruit of wealth (*Dhanaphala*).

This can mean that one is dependent on the fruits of wealth or one who is very attached to such things. *Dhana* is what one prizes and if one achieves that prize then one enjoys its fruit (*Phala*). As the significator of wealth, Mercury is especially strong in Taurus, the natural Dhana Bhava. In this mantra, there is a hint of the joy of those who take refuge (*Ashraya*) in the love of God, especially Lord Krishna. Lord Krishna has his Ascendant and Moon in Taurus. This name indicates that a clear intelligence is founded on a natural abundance. May divine Budha bless you with that natural abundance and clarity of intelligence.

ॐ तत् सत्

Om tat sat



Jupiter, Bṛhaspati

JUPITER, BRHASPATI OR GURU

ॐ गुरवे नमः
om gurave namaḥ

1. Salutations to *Guru* – the remover of darkness.

Gu is darkness and *Ru* is removing it. The one who shows us what is real and to whom we surrender by accepting what we see is the Guru. He is our own Self. That is why it is said that Lord Shiva is the Guru. Shiva is the field of Pure Being, our own undivided consciousness. We touch that through our own knowing. That is why knowing has no doubt. When we think or feel something, we can convince ourselves that it is true but some level of doubt always remains. When we know something, there is no doubt.

Arthur Eddington, the great physicist, undertook a trip to Principe, an island off West Africa, to verify Einstein's theory of General Relativity by photographing the stars during a total eclipse. Einstein had predicted that their light would bend around the Sun effectively displacing them from where they normally appear. The effect was observed. When a journalist asked Einstein what he would say if Eddington failed to observe the effect, he replied, "I would feel sorry for the Good Lord, the theory is correct."

That is how we know something. There is no doubt and there is sweetness in it. This is the nature of Shiva consciousness. It is described as Sat, Chit, Ananda. Sat is uncomplicated, pure, and thus free of doubt; Chit is intelligence, which gives it the capacity to know; Ananda is bliss, it is nectar.

ॐ गुणाकराय नमः
om guṇākarāya namaḥ

2. The author or origin (*Akara*) of all good qualities (*Guṇā*). Abounding in them.

In a Vedic birth chart, Jupiter brings good qualities wherever it goes. If Jupiter is rising at the time of birth, the person is trusted by others and approached for advice. If Jupiter is strong in a chart, people tend to trust the person wherever it is placed. However, if it is not associated with the Ascendant, which represents the person, or second house of speech, the person can even be a con artist if other factors support this. I have met several but they keep on getting away with it because of the illusion of trustworthiness. If Jupiter is placed in the third house with a sign of Venus rising, then especial care is needed to honour and respect truth and the wise teachers.

ॐ गोप्त्रे नमः
om goptre namaḥ

3. *Goptṛ* is the guardian, one who protects and preserves.

Goptṛ also conveys a sense of hiding and concealing, which reveals an interesting aspect of the Jupiter energy. Jupiter relates to the establishment as well as to teachers, both of which exhibit a certain secrecy. Information is only given to those who need it or who are on the level to receive it. For instance, in the US government the database security system prevents the passage of information to anyone lower on the rungs. It's the same thing with the Guru, who has all the knowledge, but she or he only gives it when the student is ready or considered fit.

We see this in the Brihat Parāsara Hora Shāstra, the greatest text of Jyotisha, and other texts where the Guru is teaching the disciple. In these, many verses start with "O Brāhmin!" This is a way of saying: "You're fit to receive this knowledge, because you are quiet, gentle and not overcome with greed."

A Brāhmin or Brāhmaṇa means literally one who is a knower of Brahman. Adi Shankarāchārya was one of the greatest Brāhmins in history, but even he was tested. One day he was walking down the street in Varanasi (Benares), when a frightful looking person appeared in front of him with four dogs. He was a Chaṇḍāla, a downtrodden caste, said to eat dogs. Shankarāchārya commanded the man: "Out of my way." The Chaṇḍāla asked him what he was ordering to get out of his way. "Are you referring to the body," he said, "which is anyway of itself inanimate and therefore cannot be inferior to yours, or are you referring to the soul, which being beyond caste cannot be lower than yours either." Shankarāchārya was shocked and saluted the man for his profound

knowledge. Then the Chaṇḍāla turned into the form of Lord Shiva with the four Vedas.

This is the principle of Jupiter. What it gives is for the greater good. This is important in Jyotisha, which is not to say that the practice should not sustain the practitioner. Rather the point is that the practice will always sustain the practitioner if one's attitude is one of service. If we think we need to get something, or deserve to get something, then we are not yet ready for this knowledge. Equally those who take from a Jyotishi (Vedic Astrologer) without giving something of value in return, will get no real benefit from the advice.

Those trained in the Kerala style of astrology will look at the gift given to see the answer to the question. That is why it is said that one should never approach an astrologer empty handed. If you see an astrologer in person, think of what you can take to him apart from the money to be given. The best is something that will create a delighted mood even if it is something simple. Good people are delighted by the genuineness of the offering, not the cost. This activates the great benefic Jupiter.

ॐ गोचराय नमः

om gocarāya namaḥ

4. Whose transit is of great import.

Gochara means the transits of the planets and the results thereof. The prefix 'Go' indicates something auspicious as well as indicating cows and planets. The word Gochara literally means 'cows moving.' The planets are actually like cows, because they are giving their results all the time. A cow only gives and all that she gives is of value. This is why cows are considered sacred. Her milk is nutritious and the urine is medicinal. The dung can be used for manure, for making an antiseptic floor or cooking the food. The dung is also used to make the ashes for the forehead, and most incense is manufactured from cow dung. For this, they say you should catch it before it hits the ground.

Panchagavya are the five blessings from the cow. The milk becomes curds and ghee, and the other two are the urine and the dung. In Ayurveda, the texts sometimes advise (where directed by a doctor) taking a concoction of the Panchagavya. That is milk, curds, ghee and some of the urine and dung. This may remind us of our response to the planets –

we like the milk but we do not want the dung! However, everything has its purpose.

We could also interpret this name as Jupiter being like a cow moving. It's the mother cow moving around, and wherever it goes, it is giving. Jupiter is exalted in Cancer, the sign of the mother.

Cows are born only to give. Certainly Jupiter is like this. That is why he is considered by some to reduce the strength of the place where he sits. Even though he is a great benefic, he tends to generously distribute whatever he has without much regard for the availability. The places in a birth chart where his glance or aspect falls are the prime beneficiaries. That is why it appears that the aspect is more fortunate than the placement. Wherever his glance falls we are saved from disaster. Even if that area is fatally weak, we do not die. That is also why it was said above that he is the guardian.

Although all planets move in transit around the zodiac, this name appears only among the names of Jupiter, Saturn and Rāhu, suggesting one should pay particular attention to these Grahas in transit over the natal houses. Moreover, this name is listed as one of the first of the 108 names of Jupiter, indicating that Jupiter's movement across the zodiac exerts an especially powerful influence.

Some significant calendric parameters come from the movement of Jupiter. The length of our year is the length of time Jupiter spends in one sign (approximately). There's an important cycle of 60 years, which is based on the movement of Jupiter. The 60-year cycle is five Jupiter rotations of twelve years each, and it's also two Saturn rotations, which each take about thirty years.

In India, the famous Kumbha Mela festival is held when Jupiter moves into Aquarius, or Kumbha Rāshi and the other three fixed signs, Taurus, Leo and Scorpio. The Scorpio transit is given less importance and is the occasion of an Ardha or half Kumbha Mela at Prayag where the Yamuna and Ganges rivers meet. It is held in four different centres in the course of a twelve year cycle. The exact calendar of the Mela is decided by the ascetics based on the transits of the planets. This emphasizes the angular positions of Jupiter from Aquarius, which are the four fixed signs. When Jupiter is in a fixed sign, its effects are very stable.

The connection of Jupiter and Saturn to this cycle is not arbitrary, but rather reflects the fact that astronomically Jupiter and Saturn behave like a single system. Each planet moves around the Sun at a certain angle to the ecliptic plane, the path of the Sun as seen from the Earth. This angle for each of Jupiter and Saturn beats, i.e. separates and joins, in a regular way, with a beat or oscillation frequency of 54,000 years. The two points

of closest approach to the Sun (the Perihelion) also cross every 54,000 years. This number, therefore, is the key vibration frequency in the solar system. In fact, after scanning over 4 million years, this is the only important long-term frequency that has been found.

This number 54,000 is very intriguing as eight times that number equals 432,000, which is the number of years in Kali Yuga, the Vedic dark age which we are said to be in now. Eight is an important Vedic number. This gives us the clue that Kali Yuga should be divided into eight sub-periods, perhaps ruled by the seven planets and Rāhu. Ketu can be omitted as it indicates liberation and these cycles describe materialism.

ॐ गोपतिप्रियाय नमः
om gopatipriyāya namaḥ

5. Beloved (Priya) of Lord Krishna (*Gopati*). Devoted to Him.

Who is most dear and devoted to Lord Krishna? Lord Shiva. So Jupiter represents him. Lord Shiva is the original and supreme Guru.

This could also mean a friend of the Sun's because he could be said to be the leader (*Pati*) amongst the 'cows' or planets (*Go*). Jupiter as the minister or Guru of the king, as represented by the Sun, is the closest and most trusted one. The Sun and the Moon (as the queen) feel especially strong when associated with Jupiter. Without that there is the feeling of being without a trusted guide and so there can be fear. That is why, when the Sun and/or the Moon of one person is aspected or seen by the Jupiter of another, then there is a great sense of support. This is very helpful in relationship. If it operates in one direction, only one partner feels like that. If it goes both ways then the relationship tends to be stable over a long time even if difficulties and disagreements arise.

ॐ गुणिने नमः
om guṇine namaḥ

6. Endowed with good qualities (*Guṇin*).

When well placed Jupiter gives exceptional qualities (Guṇa). Primarily, this refers to qualities of character. He is honest, generous, broad-minded and learned. One could make a much longer list.

ॐ गुणवतां श्रेष्ठाय नमः
om guṇavatāṁ śreṣṭhāya namaḥ

7. The best of those endowed with good qualities.

This name is related to the previous one (Jupiter 6). *Guṇavatam* means all the people who have the good qualities. *Shreṣṭha* means he is the best of all of them. If Jupiter is in the Lagna (Ascendant or rising sign), it is the best situation. It's said that if Budha (Mercury) is in the Lagna at the time of a birth, a query or the beginning of anything (Muhurta), it removes a hundred defects from the chart. If Shukra (Venus) is in the Lagna it removes a thousand defects. But if Guru (Jupiter) is there it removes all the defects. This is an exaggeration to make a point that is in many ways true.

So how should we think of a debilitated Jupiter? The point of Jupiter's maximum debilitation is in Capricorn, a sign that is concerned with Māna, its status or position. This would be like a teacher or Guru who thinks he or she is something special and lacks the humility of pure knowledge as exemplified by Jupiter in exaltation in Cancer. What appears as ego may well be arising from a fear of being deficient, which can come with the debilitation. Another manifestation is a strong interest in ritual while Jupiter in Cancer is more philosophical.

Many great people have debilitated Jupiter, it helps with the practical application of Jupiter's tendencies, such as in ritualistic religion. Lord Krishna's Jupiter was debilitated in the Navāmsha chart, the chart constructed from the nine-fold division of each sign, which is indicative of Dharma or sustenance. This was the marker that he came to start the era of Capricorn, Kali Yuga. Each Avatāra that starts a Yuga has such a marker. There are technical reasons why this placement was very favourable for him so if one's Jupiter is debilitated one should not be concerned. If one secretly fears that one's knowledge is inadequate, one should relax the heart. The knowledge that one needs will surely come when one is ready for it.

ॐ गुरूणां गुरवे नमः
om gurūṇāṁ gurave namaḥ

8. The teacher of teachers (*Guru*).

Lord Shiva is the highest Guru of the Gurus. He is the fount of all lineages of knowledge.

Anyone who teaches us anything is a Guru even though we may associate the term with spiritual teachers. In the course of our life, we get many different teachers. The position of Jupiter gives a clue to the sort of teacher we get and the relationship we have with them. If Jupiter is strong, for example exalted in Cancer, we may have a better chance of getting a truly enlightened teacher. If Jupiter is in the eighth house of vulnerability, we may be wary of teachers and even have some fallout with them. We may feel they fall short of the high principles that we are expecting. A strong Jupiter in the ninth house, the house of the Guru and the father, will often indicate that we readily spend time with teachers and respect them as well as seeing our own father in that light.

We can see the whole story around the Guru in detail from looking at Jupiter's placement and aspects in the chart. If Jupiter aspects the Lagna (Ascendant), the relationship with the Guru is directly at the body level, meaning the person could meet a Guru, live in the Guru's establishment and have a personal connection. If Jupiter aspects the Moon, then the relationship is more mental, and the person may follow the Guru's or the mentor's teaching or direction, but is less likely to live with the Guru. Jupiter aspecting the Lagna lord creates a more proactive relationship than an aspect on the Lagna, as the latter is primarily about the physical existence. The Lagna lord on the other hand can cast its own aspects, and has more of an active influence. Hence, if Jupiter aspects the Lagna lord, there is a deep connection between the Guru and the life.

If Jupiter aspects the lord of your current planetary cycle (Dashā), then you have more chance of good guidance; the Guru is looking at you. The Guru may be male or female and this will show in the chart. A Jupiter to Sun aspect is on the soul level. Although it may not involve much contact, the connection is truly deep and goes straight to the heart. This is a wonderful combination. Jupiter's gift of the Guru is important, because although Jupiter gives all manner of different things, it is rare to be in the presence of a fully realized soul and the effect on the life is undeniable.

ॐ अव्ययाय नमः

om avyayāya namaḥ

9. Imperishable. Not diminishing (*Avyaya*).

Whatever Jupiter is indicating lasts long. Everything of the relative world passes away so this name points to the higher indications of Jupiter. It stands for what does not die, which is only truth. Pure

knowledge or the highest knowing has no dependency on the body or the world. It is unchanging and thus never diminishes.

Vyaya is the name used for the twelfth house, and it means losses. Prefixing '*A*' means there is no loss. Whatever Jupiter offers us in the chart has a good chance of survival. For example, Jupiter is the key planet which shows if a relationship is going to last. It is Jupiter that keeps everything going long-term. Everything else pulls and pushes, but Jupiter sustains as long as we respect his moral and ethical standards. Teachers are human beings so they have their own standards. Jupiter as an archetype stands for the purity of the heart. Every person knows in their heart what is right and feels some degree of pinch when doing something wrong. Frequently we ignore the subtle promptings because the mind produces 101 reasons why the selfish act is in our best interest. Jupiter does not care about our selfishness, but he cares about the dirt that builds in the heart with each violation of the inner knowing.

A classic case was Bernie Madoff who ran a famous Ponzi scheme. He has said that he knew what he was doing was wrong but felt he could not get out of it. As soon as his Jupiter major cycle started, he realized he had to give it up and after a short time he did. Jupiter Dashā has seen much punishment for him from an external perspective but we would have to ask him to find out what he feels in his heart. The ancients believed that it was far better to pay your debts promptly, rather than trying to postpone the day of judgment. After all, we do not know the rate of interest charged by the Cosmic Management System. What we do know is that living with dirt in the heart is painful.

ॐ जेत्रे नमः

om jetre namaḥ

10. Victorious (*Jetri*).

Taken with the last name, we can see that this is not about winning some ordinary battle. Jupiter represents the victory over the addiction to the rise and fall of relative things. He can give a steadiness that comes from a settled awareness unconcerned with whether the body lives or dies. He is only devoted to what he knows to be imperishable. This identification makes him imperishable and thus ever victorious.

This is not about some attitude or strategy for life. It is not about passivity. The settled awareness, the quiet heart, is within any level of bodily activity. From astrology we see that activity or inertia are a function of the tendencies arising at any time. More Sattva (purity) makes

one's psyche calm, more Rajas (passion, activity) makes one very active in many ways, more Tamas (inertia) leads to dullness. It just happens that these tendencies arise and the astrology shows us when they do. The heart can be quiet in the midst of all of these.

The influence of Sattva, Rajas and Tamas is seen from the chart. Jupiter is of the nature of Sattva along with the Sun and the Moon. The signs they rule, Cancer, Leo, Sagittarius and Pisces, also have this quality. The other planets and their signs contribute Rajas and Tamas. During a planetary cycle, we are influenced by planets ruling the cycle and the signs they occupy. If an astrologer is subject to an influence of Rajas or Tamas, this will affect his or her mind. I had a friend in India who was a brilliant astrologer but the strong Tamas of the cycle he was in led to rather negative interpretations. He wisely stopped doing readings.

However, we are not only the mind. What one knows is still true and one can see how it is compromised as it moves through the mind and seeing that one can still remain with the uncompromised. Perhaps one has to recognize and be honest with oneself about the distortion that those influences bring into the mind. This takes one deeper into what is untainted. If one can live truth in the midst of Rajas and Tamas, one is far more grounded in it than when the mind is predominately influenced by Sattva.

Jupiter is the heavyweight planet, the largest in our solar system containing more matter than all the other planets and moons together. It is so big that it is radiating heat from its continuing contraction. Had it been 80 times bigger, it would have become a star.

ॐ जयन्ताय नमः
om jayantāya namaḥ

11. Victorious.

This is the fruit of being the conqueror. *Jayanta* is also used for Krishna Janmāshtami, which is the 8th day of the waning Moon of the month of Shravana, Lord Krishna's birthday with Rohinī Nakshatra rising at midnight. It generally falls in August.

This tells us that purity of heart is a winning strategy. Deceit will fail even if there is some apparent short-term gain.

ॐ जयदाय नमः
om jayadāya namaḥ

12. The giver (*Da*) of victory (*Jaya*).

Truth never misses. Everything else fails eventually. The last name (Jupiter 11) was 'victorious', and now we have *Jayadaya*, the one who gives victory. In the great epic, the *Mahābhārata*, the two top warriors of the warring sides had studied with Guru Droṇa. One was Arjuna and the other Ashwatthaman, Droṇa's son. Due to past circumstances, Droṇa and his son were on the side of the evil king Duryodhana. Before the battle, Arjuna came to the Guru following his brother, the king Yudhishthira. Drona blessed them with victory and explained the manner of his death. He uttered the famous line, "*yato dharmastataḥ kṛṣṇo yataḥ kṛṣṇāstato jayaḥ*", "Where there is righteousness, there is Krishna. Where there is Krishna, victory is certain."[13]

Droṇa knew that blessing Arjuna meant that he himself must die as that was the only way Arjuna could win. Droṇa was the greatest archer and could not be beaten (see Mars 26 for what happened). This shows the magnanimity of a true Guru who ensures the victory of righteousness, even at the cost of his own life.

ॐ जीवाय नमः
om jīvāya namaḥ

13. The life principle, the vital breath, the individual soul.

Jīva is also what one lives by, one's livelihood or profession. It is a name of Pushya Nakshatra whose Vedic ruler is Bṛhaspati. Pushya is in Cancer. Lord Shiva made Bṛhaspati the planet Jupiter as a reward for his devotion. Jupiter is deeply associated with Pushya even though its planetary ruler is Saturn. It is said that the Gurus of mankind are residing in the constellation of the Great Bear as the Big Dipper, called in Sanskrit the Sapta (seven) Rishis (sages). This is considered to be in Pushya though quite far north of the zodiac. Here, Jupiter becomes exalted and is thus at its most beneficial and profound.

[13] *Mahābhārata*. Bhishma Parva, 43v60. This line was first spoken by Rishi VedaVyāsa (see Shalva Parva, 62v32).

There is a conundrum here because the first six degrees of Cancer are said to be Mṛta or 'dead' and Jupiter is at its peak during the first five degrees especially the fifth. I see this in the context of the birth chart of Lord Rāma, the great avatar, ideal man and the hero of *The Rāmāyana* epic (one of the great epics of mankind along with *The Mahābhārata*, the story around the life of Lord Krishna).

The chart used for Rāma is based on the description in the text. It reflects his greatness and fits the story well. Jupiter is exalted in Cancer with the Moon in the first house. The first house represents the person and any planets in it (those rising at the time of birth) are influential in the person's character. For Cancer rising, Jupiter rules over the sixth and the ninth houses. The sixth indicates one's enemies while the ninth is the father (among other things). Rāma was born to destroy the great demon Rāvaṇa who was harassing everyone. Rāvaṇa was the son of a great Rishi by a demoness. He was exceptionally wise but could not live by truth due to his demonic tendencies.

In Rāma's chart there is Rāhu in Sagittarius in the sixth house of enemies indicating a demon and ruled by the exalted Jupiter indicating Rāvaṇa's great wisdom. Rāma's father was also exceptionally wise, but he died of a broken heart when Rāma had to leave the palace for the forest at a young age. His departure was due to some great willfulness on the part of his stepmother but was in fact manipulated by the gods or by destiny in order that Rāma would come into contact with Rāvaṇa.

His father did not have to die just as Rāvaṇa did not have to behave like a demon but the identification with those tendencies would have had to die. Something has to die whether it is of the inner or the outer and that is the meaning of the 'dead' position of Jupiter. We do not know the exact degree of Jupiter in Rāma's chart but it shows us a way of understanding the concept of its peak exaltation.

The Moon is also 'dead' when it is exalted at three degrees of Taurus. This exaltation place of the Moon is the place of perfection of the mind. That is not about some mental capacity but the integration of the understanding with the knowing. When one can feel what one knows, then one comes to understand what one knows. Both feeling and understanding are of the mind. When Taurus rises with the Moon, then the Moon is ruling the third house. This represents our will. However, in the degrees of exaltation, selfishness cannot predominate. This is what 'dies' when the Moon reaches its peak.

ॐ तृतीये वैरदाय नमः
om tṛtīye vairadāya namaḥ

62. In the third house (*Tṛtīya*), he causes (*Da*) enmity (*Vaira*).

The third is the place of siblings, supporters and servants. In the Western system, servants are seen in the sixth. In Vedic Astrology, the sixth is the place of grief from servants but those who help you are primarily shown by the third while the sixth house shows our service. Acting as an obstacle, Ketu causes enmity with or from such people. This can occur because Ketu also indicates secret enemies and secret dealings.

On the other hand, this might cause us to see Ketu type people as our brothers and sisters and get help from them. Ketu rules spiritual people, mountaineers, dancers, spies and other faceless people.

ॐ पापग्रहाय नमः
om pāpagrahāya namaḥ

63. Causing unconventional acts.

The literal meaning of *Papagraha* is 'A sinful Graha' but Ketu is not intrinsically sinful. The place it stands in the chart can be marked by unconventional acts which might in some case prove unfortunate or inappropriate. This is what gives rise to the enmity. However, if Ketu is well influenced, this may not happen. There can be genius in what occurs.

ॐ स्फोटककारकाय नमः
om sphoṭakakārakāya namaḥ

64. Indicating (*Kāraka*) boils or tumours (*Sphoṭaka*).

As a fiery Graha it can cause boils and as a marker of grievous woes, Ketu as well as Rāhu can mark the seat of cancer. Wherever they sit should be a place to which we give great gentleness. As far as I am aware, each kind of cancer comes from overstressing some part of the body. For example, statistics show that drinking excessive amounts of coffee is associated with throat cancer. Thus, if we have Ketu associated with the second house, which relates to the face, mouth, throat and eating, we should pay attention to our diet.

ॐ प्राणनाथाय नमः
om prāṇanāthāya namaḥ

65. The lord (*Nātha*) of life.

Prāna is the life breath and is related to longevity. Ketu is the end of things and thus is the ultimate lord of life. An implication of this name is that liberation is born of mastery of the breath. Mastery involves attention. In a lecture I attended, the great modern-day Guru Ammachi said "Do not miss a single breath". If one can realize this teaching, one will become *Prāṇanātha*.

ॐ पञ्चमे श्रमकारकाय नमः
om pañcame śramakārakāya namaḥ

66. In the fifth house (*Pañcama*), he indicates (*Kāraka*) the performance of spiritual austerities (*Shrama*).

Since the fifth house is associated with spiritual practices, this is taken as the primary meaning. Shrama can also mean exhaustion. Spiritual practices are to exhaust the ignorance that prevents liberation. In ancient times, people would undertake many difficult and painful penances such as standing on one leg for years. These days people still do penances. Meditation and other Yogic practices are forms of penance. This name can also mean that one has a tendency to hard work.

ॐ द्वितीये स्फुटवाग्दात्रे नमः
om dvitīye sphuṭavāgdātre namaḥ

67. In the house of speech (*Dwitīya*), the second, Ketu gives (*Dātṛ*) distinct speech (*Sphuṭavāg*).

Ketu in the second house can indicate a special ability when speaking or a strange or unusual way of speaking. In any case, it can be powerful and insightful due to Ketu's ability to penetrate into the depth of anything.

ॐ विषाकुलितवक्त्रकाय नमः
om viṣākulitavaktrakāya namaḥ

68. His speech nullifies the poison (of ignorance).

This is the highest meaning. It can also mean that he starts poisonous confusion. *Visha* is poison, *Akulita* bewildered, perplexed, to make muddy and *Vaktraka* is the mouth or the organ of speech as well as the commencement of something. Either the speech of the person could be confused or perhaps they could say things that confuse others. Ketu rules over people who operate in secrecy like spies. They sometimes get the job of causing poisonous confusion in the enemy camp. Ketu can indicate great lies and great truth. One has to see what the influences are on it are as well as the general tendencies of the person.

ॐ कामरूपिणे नमः
om kāmarūpiṇe namaḥ

69. In the form of the cupid (*Kāma Rūpin*), the energy of desire.

In one text it says that during the Ketu Dashā, a seven year cycle, the person will travel around having intimate relations with beautiful women. Ketu may cause the Kuṇḍalinī Shakti, our most subtle energy source to awaken to some extent and the first effect of this is to put more pressure on the second Chakra. At the same time, it creates some kind of charisma that may attract the opposite gender.

ॐ सिंहदन्ताय नमः
om simhadantāya namaḥ

70. Having lion-like teeth (*Simha Danta*).

This gives the hint that Ketu has exceptional strength in Leo.

ॐ कुशेध्मप्रियाय नमः
om kuśedhmapriyāya namaḥ

71. Fond (*Priya*) of *Kusha* grass offerings (*Idhma*) in the sacrificial fire.

The word Kusha implies sharpness of awareness. This clarity is what makes the sacrificial process effective. Sacrifice is just a metaphor for all worthy acts.

ॐ चतुर्थे मातृनाशाय नमः
om caturthe mātṛnāśāya namaḥ

72. In the fourth house (*Chaturtha*), he is harmful (*Nāsha*) for the mother (*Mātṛ*).

Unless nullified by other factors, one may lose one's mother early or she may have to suffer. The suffering may be due to the absence of the child. This position of Ketu may take us away from home. Previously it was said that Ketu in the fourth house brings happiness. This illustrates the importance of looking at the words used or there might appear to be a conflict. This name refers to the more mundane level of experience while the previous pointed to the fruit of higher consciousness. The fourth house is a Moksha (liberation) house and the word Turīya used above points at that. By implication, Ketu in any Moksha house, the fourth, eighth or twelfth can ultimately lead to the bliss of liberation. Astrologers should also look at the position of Ketu in the fourth divisional chart and apply these clues.

ॐ नवमे पितृनाशकाय नमः
om navame pitṛnāśakāya namaḥ

73. In the ninth (*Navama*), he is harmful (*Nāshaka*) to the father (*Pitṛ*).

This can be compensated by positive factors in the chart. If not, the father may suffer or the paternal heritage may be abandoned. For example, those with visionary or extremist views often break from the established religion and conventions of their forefathers. I have noticed that this placement of Ketu can make some people seers and cause some others to take uncompromising or extreme views. Both kinds of people can come into conflict with the religious and communal authorities as new visions or strong views are rarely welcomed. Several of these names suggest that wherever Ketu falls, the persons indicated by that house can suffer or they may be very spiritual or unusual. Spirituality is a process of becoming more subtle and that is what is indicated, not any random suffering. One should not give way to fear. Ketu's direction is always upward, which sometimes involves letting go of what we are used to.

ॐ अन्त्ये वैरप्रदाय नमः
om antye vairapradāya namaḥ

74. In the twelfth house or sign (*Antya*), Ketu can cause (*Prada*) heroism or enmity.

Vaira has as its root 'Vi' to separate. This is the basis of hostility. It is also related to Vīr, vitality and hence heroism.

Ketu in the twelfth (Antya) indicates loss, which can be total loss if Ketu is exactly on the cusp or centre of the house. The cusp in Vedic Astrology is conceptually the same as the cusp in tropical astrology except that in Vedic it is treated as the centre of the house and in tropical astrology it is treated as the start. Total loss can mean enlightenment, or transcending the ego. In the outer world, it can mean falling out with partner, family or friends leading to losing much of one's worldly things.

I once met a man who had such a combination. He was from a very wealthy family and had extensive holdings. As soon as Ketu's Dashā period started, his family rejected him and he was left wandering on the streets of London penniless. He then met a lady who saw him as the next great teacher of mankind and adopted him, so a new life began. He had the unusual habit of giving away all his money at the end of each year. Strangely, when he consulted me, his main concern was how to become wealthy. He lived in two countries so he did not have to pay tax to either of them.

Ketu can produce heroic people both in the ninth and twelfth houses and signs. Heroism is needed to attain Moksha.

ॐ सुतानन्दनिधानकाय नमः
om sutānandanidhānakāya namaḥ

75. Indicating the preservation (*Nidhānaka*) of the joy of children (*Suta Ananda*).

Since Ketu can prevent this joy, he is also responsible for protecting it. This is a reason why he is said to promote the family. Therefore, worshipping the related Devatā, Lord Gaṇesha, is especially helpful for gaining offspring as well as assuring their health and well-being. This mantra could also be helpful.

ॐ सर्पाक्षिजाताय नमः
om sarpākṣijātāya namaḥ

76. Born (*Jāta*) from the eye of a snake (*Sarpa Akṣi*).

While this name could mean born in the race of snakes - Rāhu and Ketu are considered the head and tail of a snake - this also points to the third eye awakened by the serpent power of Kuṇḍalinī. Ketu, as divine intuition, comes from there, the eye on the forehead of the serpent power. The Vedic literature speaks of a semi-divine class of serpents, the Nāgas, who live under the earth and whose world is illuminated by the jewels on their foreheads. They have special insight and are associated with the constellation Ashleṣā at the end of Cancer. Those with a planet like the Moon there usually have some inner guidance or vision. The nature of this depends on which planet is placed there. If it is Mercury, then the special insights come through the intellect and the speech. They may be brilliant writers.

The jewel is obviously the open third eye associated with the activated pineal gland. What is born from the third eye is the highest insight. When Ketu is influential in a person's chart then they usually have intuitive gifts. Their third eye may open. Influential primarily means associated with the first house, the Sun or the Moon.

ॐ अनङ्गाय नमः
om anaṅgāya namaḥ

77. Bodiless (*Anaṅga*).

Since he is only an invisible point in the sky, he has no limbs and no body. This name applies to the cupid, the mind and the sky. It is the great power of Cosmic intelligence present everywhere.

ॐ कर्मराश्युद्भवाय नमः
om karmarāśyudbhavāya namaḥ

78. Rising up (*Udbhava*) in the tenth sign or house (*Karma Rāshi*).

The tenth is the place of *Karma* or action. It indicates our career. If Ketu is there, we have to be known for some unusual aspect or approach to our profession or some profession related to the upward

direction. It is common in the charts of airline staff like pilots and aircrew who have to move in the sky to fulfill their obligations. If Ketu falls in the tenth house or in Capricorn (the tenth sign), it can raise our career to great heights.

ॐ उपान्ते कीर्तिदाय नमः
om upānte kīrtidāya namaḥ

79. In the eleventh house, he gives (*Da*) fame (*Kīrti*). *Upānte* is the one before the last.

ॐ सप्तमे कलहप्रदाय नमः
om saptame kalahapradāya namaḥ

80. In the seventh house (*Saptama*), he gives (*Prada*) conflict (*Kalaha*) or a higher path.

Kalaha can mean deceit or falsehood as well as non-physical violence and abuse. Lord Gaṇesha should be worshipped to remedy this situation. On the positive side, Kalaha can mean a path or way. Ketu can give us a special kind of direction when placed in the seventh. That path is the path to higher consciousness because Ketu and the seventh house are both associated with the base of the spine and thus the activation of the Kuṇḍalinī energy.

The seventh is the place of marriage and partnership. Ketu tends to block this but at the same time indicates joining with a person or people who are Ketu-like. That can mean they are in the Ketu Dashā, their chart is strongly marked by Ketu and/or they are highly intuitive or gone over the fine line to be somewhat strange or crazy. Examples of a chart being marked by Ketu are that he is in the ascendant or with the Sun, Moon or AtmaKāraka (Sun 12).

ॐ अष्टमे व्याधिकर्त्रे नमः
om aṣṭame vyādhikartre namaḥ

81. In the eighth house (*Aṣṭama*), he causes (*Kartṛ*) suffering (*Vyādhi*).

The eighth house is the place of our errors from the past for which we have to pay in this life. Ketu can indicate some kind of error. In India, especially Kerala, they would say that some abuse of snakes has taken place leaving a curse on us, so they would perform a Pūja to the Nāgas (the celestial serpents). While I was in India, I came across some examples of this. In one case, a colleague was called to a house because the daughter was not getting married. When they asked the reason, he heard in the distance the cry "snake, snake". He immediately said that some snake had been killed in the house, that this was the problem and advised a Pūja. The family was Christian so rejected this saying that it was not true. For a while, the astrologer insisted that it was true and the father insisted that it was not. Eventually, the wife admitted that such an incident had happened and things had been difficult since then. Finally they did the Pūja, and the daughter subsequently got married.

In the West, we will have difficulty accepting such an idea. We are usually afraid of snakes and do not have any special regard for them. In India, however, snakes are traditionally associated with the practice of Yoga and are said to only bite the sinners. I stayed in an Ashram in Rishikesh of a famous saint and it is said that many years earlier, soon after the ashram was built, the saint and his friend, another local saint, were seen by devotees in a tent filled with cobras. Apparently, it was agreed that no snake would be harmed in the ashram and no human would be bitten by the snakes. Since then, no case of any snakebite occurred.

I was in charge of a group of young Indians who came there for training and who were unaware of this tradition. One day I came to the hall for the meeting and found that there had been a cobra in the entrance porch. The sweeper who had to clean the porch had picked up the cobra and swept under it and then put it down (it is true). However, when the students came they killed it. I was very upset and gave them strong advice against such behaviour. The next day, when I came there, there was a small cobra on the steps leading up to where I sat. We suspected they had a nest under the stage. I called the staff and the snake was gently removed.

I myself have seen cases where large snakes have appeared apparently to give their Darshan (or visual blessing) when some act of sanctity has occurred. We humans used to have a deep connection with the animal and vegetable kingdom; many still do. We slaughter hundreds of thousands of dolphins every year, yet we hear no cases of retaliation, rather there are many cases of people being saved from sharks by dolphins. There is a group of divers who dive off Durban, South Africa, in the place where the sharks congregate. They are often swimming with

hundreds of sharks. They have a policy of taking nothing at all from the ocean and they have never been bothered by the sharks. Those who go spear fishing, however, are attacked from time to time.

The destruction of the eco-system by our greed and carelessness cannot go forever without consequence. As James Lovelock, who developed the Gaia theory, said, Nature will eventually act to restore balance[22]. In the *Bible* and other scriptures we see that if many sin and a few in that population are holy, then the place will be spared. Everywhere I go I find a sprinkling of truly holy people; I believe that this, alone, has saved us so far. We should consider that there may come a time when God tells his own to leave that place and not look back!

I feel especially grieved by the wanton destruction of the oceans. Some think they are so large that they cannot be destroyed by human exploitation but research shows 80% of the fish and mammals in the ocean have already been taken. Scientists have found that when the population of a fish species is about to collapse, they tend to congregate together. When the government, on scientific advice, wants to impose quotas, the fishermen say that the catches are good and there is no shortage. When the fish group together, they are easy for us to find with our all-powerful technology. It looks like there are plenty of fish and then suddenly there are none.

Our addictions to certain foods and food additives make us need a massive supply of cheap beef. This is being supplied by non-sustainable agriculture based on cutting down the rainforests as well as vast feedlots that are causing terrible pollution problems. It is fortunate that there is a growing number of farmers who care for their animals and land and produce food responsibly, almost always organically. Two farms in the UK with similar numbers of cattle were compared. The organic one had a vet bill of about $1,000/year. The other spent around $100,000/year.

There is plenty of literature on all this so it is not necessary to repeat it but if we, as a species, want to survive with a little of our civilization intact, we had better wake up and wake up fast. Politicians fail because they are controlled by certain vested interests who are taking a very short-term view. We all have to take responsibility for our collective destiny.

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[22] Lovelock, J (2009). *The Vanishing Face of Gaia.*

ॐ धने बहुसुखप्रदाय नमः
om dhane bahusukhapradāya namaḥ

82. In the second house (*Dhana*), he gives many forms of happiness (*Bahu Sukha*).

When I mentioned this name to leading Jyotishis in India they objected but I have seen that it is true. It applies in my chart and I just passed through the major cycle of Ketu. Objectors may say that there is strong benefic influence on Ketu in my chart and I accept that. However, the meaning of the name is clear. Since the word Dhana is used, in the locative, meaning in the house of wealth, this position can give monetary benefits.

ॐ जनने रोगदाय नमः
om janane rogadāya namaḥ

83. In the first house, he causes disease (*Roga*).

Janana indicates coming into existence, which is the role of the first house. Ketu rules over the opposite process, the end of things, so it may give health issues especially in childhood. There may be some back pains that trouble from time to time.

ॐ उर्ध्वमूर्धजाय नमः
om urdhvamūrdhajāya namaḥ

84. The hair on his head (*Mūrdhaja*) is erect (*Urdhva*).

This phenomenon occurs when the Kuṇḍalinī Shakti rises. The hair bristles or stands erect. The name indicates this highly empowered spiritual condition, a state of ecstasy.

ॐ ग्रहनायकाय नमः
om grahanāyakāya namaḥ

85. The leader (*Nāyaka*) amongst the *Grahas*.

This means that no other Graha can overrule him. If he indicates a particular effect, other planets can influence but not totally prevent the outcome. In this way, he is like Gaṇesha who is always worshipped first, for without his help, no other worship can be successful.

Alternatively, it means that he indicates leaders. I have observed this to be true. A strong Ketu makes someone very insightful and thus skillful in formulating policies. They may lead from behind or in-front depending on other factors. Ketu's nature to be faceless coupled with this may be the archetypal fuel for the popular belief that society is being managed by people whose faces are never seen in the halls of government.

ॐ पापदृष्टये नमः
om pāpadṛṣṭaye namaḥ

86. His aspect (*Dṛṣṭa*) brings trouble.

Pāpa is sin, that is selfish heedless acts. Under the aspect of Ketu, we may lose our clarity of mind and make mistakes or even do wrong things. Ketu's aspect makes us feel like we are being destroyed. This activates the most primal response of self-preservation. Virtually any act, even if normally considered wrong, becomes an option in this situation. However, if we bear with our crucifixion, we will rise again in glory without the stain of sin.

Some great astrologers argue that as Ketu is headless, he cannot have aspects, no eyes equals no vision. Another reason is that planetary aspects are indicative of desire, while Ketu, as the Moksha Kāraka, has no desire. He may excite desire but he himself has none. However, the signs have aspects and thus Ketu aspects all the signs aspected by its sign and thus also the planets in them. For example, if Ketu is in Aries, it aspects Leo, Scorpio and Aquarius and their planets. Being in the same sign also counts as an aspect.

Ketu lost his head but, according to the Vedic stories, it was replaced by that of an elephant (as well as several other animal heads in different versions of the story). The elephant head immediately reminds us of Lord Gaṇesha who is already identified with Ketu. The truth is that whatever planet is most strongly influencing Ketu provides the head. If it is with a strong Jupiter (indicating the elephant), then there will be wisdom, not sin.

ॐ खचराय नमः
om khecarāya namaḥ

87. Moving (*Chara*) through the sky or firmament (*Khe*).

Previously (Ketu 78), it was explained how Ketu can represent people who work in the skies, like aircrew. Khecharī Mudrā is a special Yogic exercise or state that is described as 'the stance of moving or flying through the void of the supreme consciousness' (*Tantraloka*, Muller-Ortega, p. 350).

ॐ शाम्भवाय नमः
om śāmbhavāya namaḥ

88. Related to or devoted to Lord Shiva, *Shambhu* (*Shāmbhava*).

This name identifies Ketu with the absolute power. It also occurs under Rāhu (97) and indicates the one who is always awake, always kind, granting happiness and who brings all things eventually to rest or fulfilment. It means Ketu arises from Him and is devoted to Him. Thus Ketu will protect other devotees. This mantra can be an excellent remedy for mental agitation.

ॐ अशेषपूजिताय नमः
om aśeṣapūjitāya namaḥ

89. Worshipped (*Pūjita*) by everyone (*Asheṣa*).

This name can also mean that he is worshipped by those who are free from defect, perfectly clean in their consciousness. Real worship means continuously giving attention, and that occurs when the self identifies with the Self. Attention can only be continuous by the apparent two merging into One. This is the state he signifies and this is his worship.

ॐ शाश्वताय नमः
om śāśvatāya namaḥ

90. Eternal (*Shashvata*).

This appears under Rāhu (94) but the implication is different. While Rāhu mainly represents the endless process of change, Ketu represents the eternity of non-change. They are the two sides of the cosmic coin.

ॐ नटाय नमः
om naṭāya namaḥ

91. An actor, dancer or mime artist (*Naṭa*).

Above we saw that Ketu can excite the energy of desire. This makes him a fascinating performer.

ॐ शुभाशुभफलप्रदाय नमः
om śubhāśubhaphalapradāya namaḥ

92. Giving (*Prada*) both auspicious (*Shubha*) and inauspicious (*Ashubha*) results (*Phala*).

This makes it difficult to predict the outcome of his Dashā. Before I started Ketu Dashā, I travelled around India asking astrologers what would happen during this seven-year cycle. I got almost no answers. However, I experienced many of the things indicated in these names including improved comforts and wealth and profound inner awakening as well as intensity, wearing down of the body and a lot of pressure.

ॐ धूम्राय नमः
om dhūmrāya namaḥ

93. Smoky coloured.

Dhūmra can mean smoke coloured, grey, dark red, purple, dark or smoky. Under his influence, we can gain absolute inner clarity but often our ordinary vision is clouded. Dhūmra can refer to hidden things, so Ketu can indicate acts done in secrecy. When Ketu influences our personality, we can become very private or just feel hidden.

This is a little hint that Ketu is associated with the Goddess Dhūmāvatī.

A stone for Ketu is smoky quartz. I have had very good experiences with it though that likely was enhanced by the blessings of the Brāhmin who gave it to me.

ॐ सुधापायिने नमः
om sudhāpāyine namaḥ

94. Drinking (*Pāyin*) the nectar of immortality (*Sudhā*).

Those who know the ultimate reality attain immortality of consciousness that is never lost whatever happens to the body. While in the body, it is nourished by an inner nectar flow, the flow of Soma.

ॐ अजिताय नमः
om ajitāya namaḥ

95. Invincible (*Ajita*).

There is no hope in fighting with him. The next name clearly tells us how to be with him.

ॐ भक्तवत्सलाय नमः
om bhaktavatsalāya namaḥ

96. Affectionate (*Vatsala*) for the devotees (*Bhakta*) like a cow for its calf.

This makes clear that those who approach Ketu with respect and humbleness will obtain his grace and will not have to suffer from all the terrible things that have been mentioned.

ॐ सिंहासनाय नमः
om siṁhāsanāya namaḥ

97. Seated on a lion (*Siṁha*).

This is the mark of royalty. The lion seat or throne (*Siṁhāsana*) indicates the power over life and death. At the finest level of creation is a

roar, which is likened to the roar of a lion. It is the primordial sound. That is the place where he sits and that is where the consciousness of the wise sits.

ॐ केतुमूर्तये नमः
om ketumūrtaye namaḥ

98. Whose form (*Mūrti*) is *Ketu*. This indicates to us that it is the Supreme Lord who takes this form to bless or punish the world.

ॐ रवीन्दुद्युतिनाशकाय नमः
om ravīndudyutināśakāya namaḥ

99. Blotting out (*Nāshaka*) the light (*Dyuti*) of the Sun (*Ravi*) and the Moon (*Indu*).

Obviously, this refers to eclipses but we should also look at conjunctions between the luminaries and Ketu even when an actual eclipse is not taking place. The Sun with Ketu means the ego feels eclipsed but this conjunction can open the egoless state of consciousness. The Moon with Ketu can make life feel devoid of happiness but it can also give profound inner experiences. For example, mental experiences like visions.

ॐ अमराय नमः
om amarāya namaḥ

100. Immortal. Divine.

Amara is also the number 33 because there are said to be 33 crores of gods (1 crore is 10 million). 'Gods' are the individual expressions of the laws of nature. 33 is 3 x 11. Three indicates the house of desire and 11 the house of fulfilment of the desire. On the level of the gods, there is almost no gap between a desire and its fulfilment. Ketu facilitates human awareness reaching that level and beyond.

ॐ पीडकाय नमः
om pīḍakāya namaḥ

101. An oppressor (*Pīḍaka*).

His function is to crush everything down until it becomes so fine that it can fathom the truth.

ॐ अमर्त्याय नमः
om amartyāya namaḥ

102. Undying (*Amartya*). Without death.

That which remains after his crushing process is beyond the range of death.

ॐ विष्णुदृष्टाय नमः
om viṣṇudṛṣṭāya namaḥ

103. He received the Darshan (vision, *Dṛṣṭa*) of the Lord (*Viṣṇu*).

This occurred when the demon tried to steal the nectar and was decapitated creating Ketu and Rāhu as explained elsewhere (Rāhu 4).

ॐ असुरेश्वराय नमः
om asureśvarāya namaḥ

104. The ruler or chief (*Ishvara*) of those not drinking the nectar. *Asura* is sometimes translated as demon(s).

While Shukra (Venus) is Guru of the demons, he is the king. Asura, as an archetype, means those who are fully identified with the body and do not know the infinite nature of the soul. Because they cannot resist him, he can be considered their lord. For those of us seeking to know the Self, he can help us if we give him the respect due to a king.

ॐ भक्तरक्षाय नमः
om bhaktarakṣāya namaḥ

105. The protector (*Rakṣa*) of the devotees (*Bhakta*).

This name also appears under Rāhu and shows that the most terrific karmic forces in nature are still under the control of a pure heart. If we face our fears with simplicity and humility, then that power from which the fear emanates will protect us.

The universe is a very violent place. Mankind can be wiped off this planet without any notice by some routine cosmic event like a supernova in our corner of the galaxy. Probably, there are many other events that could cause this. However, the ancient seers found that within their own human consciousness they could traverse the vastness of space and could even encompass it all. They knew that which could not die, which lies within every one of us.

One of the greatest Vedic texts is the *Yoga Vasiṣṭha* (Parimal Publications, Delhi). This contains many statements that indicate the remarkable level of knowledge of the ancient Rishis. For example,

'There is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious Sun.' 2.3.4

Where else in human history do we find people talking about the universe ***before*** the creation of the Sun?

'There is nobody who can count the millions of orbs which at present form the three worlds.' 2.3.5

Note that the Ancient Greeks identified just over 1,000 stars.

'These orbs of light in the heaven, though they appear to be placed so near to us, are yet millions of leagues apart...' 'All bodies are formed by the combinations of atoms...' 3.27.27, 29

In the story of Queen Līlā and the Goddess Saraswatī, Saraswatī takes Līlā on a tour of outer space. Having gone very far, Līlā comments,

'Oh, the great distance we have come to, whence the great luminary of the Sun also, appears as small as an atom below.' 3.29.50

The Goddess replies,

'This is the great pole of the universe, which is scattered over with innumerable nebular stars...' 3.29.52

It should be noted that our great civilization has never obtained a photo from a sufficient distance from the Sun that it is just a dot. Viking's last photo had the Earth as 0.12 of a pixel, but the Sun was still quite large.

ॐ वैचित्र्यकपोतस्यन्दनाय नमः
om vaicitryakapotasyandanāya namaḥ

106. Riding (*Syandana*) on a wonderfully coloured pigeon (*Vaichitrya Kapota*).

The pigeon or dove is his vehicle and, naturally, it is remarkable in diverse ways. Pigeons were considered portentous by the ancients.

ॐ विचित्रफलदायिने नमः
om vicitraphaladāyine namaḥ

107. Giving amazing and unexpected results (*Vichitra Phala*).

ॐ भक्ताभीष्टफलप्रदाय नमः
om bhaktābhīṣṭaphalapradāya namaḥ

108. Blessing the devotees (*Bhakta*) with the fulfilment (fruit, *Phala*) of their desires (*Abhīṣṭa*).

This is such a beautiful last name. One might expect that since Ketu is last and he seems so terrible that all would end in gloom. Fortunately, the ancients have left us with a great promise. If we live in goodness and purity to the best of our ability, nothing is beyond our reach, even the ultimate Truth, the ocean of bliss.

ॐ तत् सत्

Om tat sat

THE MANTRAS OF SURYA IN DEVANAGARI

1. ॐ अरुणाय नमः
2. ॐ शरण्याय नमः
3. ॐ करुणारससिन्धवे नमः
4. ॐ असमानबलाय नमः
5. ॐ आर्तरक्षकाय नमः
6. ॐ आदित्याय नमः
7. ॐ आदिभूताय नमः
8. ॐ अखिलागमवेदिने नमः
9. ॐ अच्युताय नमः
10. ॐ अखिलज्ञाय नमः
11. ॐ अनन्ताय नमः
12. ॐ इनाय नमः
13. ॐ विश्वरूपाय नमः
14. ॐ इज्याय नमः
15. ॐ इन्द्राय नमः
16. ॐ भानवे नमः
17. ॐ इन्दिरामन्दिराप्ताय नमः
18. ॐ वन्दनीयाय नमः
19. ॐ ईशाय नमः
20. ॐ सुप्रसन्नाय नमः
21. ॐ सुशीलाय नमः
22. ॐ सुवर्चसे नमः
23. ॐ वसुप्रदाय नमः
24. ॐ वसवे नमः
25. ॐ वासुदेवाय नमः
26. ॐ उज्ज्वलाय नमः
27. ॐ उग्ररूपाय नमः
28. ॐ ऊर्ध्वगाय नमः
29. ॐ विवस्वते नमः
30. ॐ उद्यत्किरनजालाय नमः
31. ॐ हृषीकेशाय नमः
32. ॐ ऊर्जस्वलाय नमः
33. ॐ वीराय नमः
34. ॐ निर्जराय नमः
35. ॐ जयाय नमः
36. ॐ ऊरुद्वयविनिर्मुक्तनिज सारथये नमः
37. ॐ ऋशिवन्द्याय नमः
38. ॐ रुग्हन्त्रे नमः
39. ॐ ऋक्षचक्रचराय नमः
40. ॐ ऋजुस्वभाववित्ताय नमः
41. ॐ नित्यस्तुत्याय नमः
42. ॐ ऋकारमातृकावर्णरूपाय नमः
43. ॐ उज्ज्वलतेजसे नमः
44. ॐ ऋक्षाधिनाथमित्राय नमः
45 ॐ पुष्कराक्षाय नमः
46. ॐ लूसदन्ताय नमः
47. ॐ शान्ताय नमः
48. ॐ कान्तिदाय नमः
49. ॐ घनाय नमः
50. ॐ कनत्कनकभूषणाय नमः
51. ॐ खद्योताय नमः

52. ॐ लूनिताखिलदैत्याय नमः
53. ॐ सत्यानन्दस्वरूपिणे नमः
54. ॐ अपवर्गप्रदाय नमः
55. ॐ आतशरण्याय नमः
56. ॐ एकाकिने नमः
57. ॐ भगवते नमः
58. ॐ सृष्टिस्थित्यन्तकारिणे नमः
59. ॐ गुणात्मने नमः
60. ॐ घृणिभृते नमः
61. ॐ वृहते नमः
62. ॐ ब्रह्मणे नमः
63. ॐ ऐश्वर्यदाय नमः
64. ॐ शर्वाय नमः
65. ॐ हरिदश्वाय नमः
66. ॐ शौरये नमः
67. ॐ दशदिक्संप्रकाशाय नमः
68. ॐ भक्तवश्याय नमः
69. ॐ ओजस्कराय नमः
70. ॐ जयिने नमः
71. ॐ जगदानन्दहेतवे नमः
72. ॐ जन्ममृत्युजराव्याधि वर्जिताय नमः
73. ॐ औन्नत्यपदसञ्चार रथस्थाय नमः
74. ॐ असुरारये नमः
75. ॐ कमनीयकराय नमः
76. ॐ अब्जवल्लभाय नमः
77. ॐ अन्तर्बहिःप्रकाशाय नमः
78. ॐ अचिन्त्याय नमः
79. ॐ आत्मरूपिणे नमः
80. ॐ अच्युताय नमः
81. ॐ अमरेशाय नमः
82. ॐ परस्मै ज्योतिषे नमः
83. ॐ अहस्कराय नमः
84. ॐ रवये नमः
85. ॐ हरये नमः
86. ॐ परमात्मने नमः
87. ॐ तरुणाय नमः
88. ॐ वरेण्याय नमः
89. ॐ ग्रहाणां पतये नमः
90. ॐ भास्कराय नमः
91. ॐ आदिमध्यान्तरहिताय नमः
92. ॐ सौख्यप्रदाय नमः
93. ॐ सकलजगतां पतये नमः
94. ॐ सूर्याय नमः
95. ॐ कवये नमः
96. ॐ नारायणाय नमः
97. ॐ परेशाय नमः
98. ॐ तेजोरूपाय नमः
99. ॐ श्रीं हिरण्यगर्भाय नमः
100. ॐ ह्रीं सम्पत्कराय नमः
101. ॐ ऐं इष्टार्थदाय नमः
102. ॐ अं सुप्रसन्नाय नमः
103. ॐ श्रीमते नमः
104. ॐ श्रेयसे नमः
105. ॐ सौख्यदायिने नमः
106. ॐ दीप्तमूर्तये नमः
107. ॐ निखिलागमवेद्याय नमः
108. ॐ नित्यानन्दाय नमः

The Mantras of Surya in Transliteration

1. om aruṇāya namaḥ
2. om śaraṇyāya namaḥ
3. om karuṇārasasindhave namaḥ
4. om asamānabalāya namaḥ
5. om ārtarakṣakāya namaḥ
6. om ādityāya namaḥ
7. om ādibhūtāya namaḥ
8. om akhilāgamavedine namaḥ
9. om acyutāya namaḥ
10. om akhilajñāya namaḥ
11. om anantāya namaḥ
12. om ināya namaḥ
13. om viśvarūpāya namaḥ
14. om ijyāya namaḥ
15. om indrāya namaḥ
16. om bhānave namaḥ
17. om indirāmandirāptāya namaḥ
18. om vandanīyāya namaḥ
19. om īśāya namaḥ
20. om suprasannāya namaḥ
21. om suśīlāya namaḥ
22. om suvarcase namaḥ
23. om vasupradāya namaḥ
24. om vasave namaḥ
25. om vāsudevāya namaḥ
26. om ujjvalāya namaḥ
27. om ugrarūpāya namaḥ
28. om ūrdhvagāya namaḥ
29. om vivasvate namaḥ
30. om udyatkiranajālāya namaḥ
31. om hṛṣīkeśāya namaḥ
32. om ūrjasvalāya namaḥ
33. om vīrāya namaḥ
34. om nirjarāya namaḥ
35. om jayāya namaḥ
36. om ūrudvayavinirmukta nijasārathaye namaḥ
37. om ṛśivandyāya namaḥ
38. om rughantre namaḥ
39. om ṛkṣacakracarāya namaḥ
40. om ṛjusvabhāvavittāya namaḥ
41. om nityastutyāya namaḥ
42. om ṛkāramātṛkāvarṇarūpāya namaḥ
43. om ujjvalatejase namaḥ
44. om ṛkṣādhināthamitrāya namaḥ
45. om puṣkarākṣāya namaḥ
46. om luptadantāya namaḥ
47. om śāntāya namaḥ
48. om kāntidāya namaḥ
49. om ghanāya namaḥ
50. om kanatkanakabhūṣaṇāya namaḥ
51. om khadyotāya namaḥ
52. om lūnitākhiladaityāya namaḥ
53. om satyānandasvarūpiṇe namaḥ
54. om apavargapradāya namaḥ
55. om ārtaśaraṇyāya namaḥ
56. om ekākine namaḥ
57. om bhagavate namaḥ
58. om sṛṣtisthityantakāriṇe namaḥ
59. om guṇātmane namaḥ
60. om ghṛṇibhṛte namaḥ
61. om bṛhate namaḥ
62. om brahmaṇe namaḥ
63. om aiśvaryadāya namaḥ
64. om śarvāya namaḥ
65. om haridaśvāya namaḥ
66. om śauraye namaḥ
67. om daśadiksamprakāśāya namaḥ
68. om bhaktavaśyāya namaḥ
69. om ojaskarāya namaḥ

70. om jayine namaḥ
71. om jagadānandahetave namaḥ
72. om janmamṛtyujarāvyādhi varjitāya namaḥ
73. om aunnatyapadasañcāra rathasthāya namaḥ
74. om asurāraye namaḥ
75. om kamanīyakarāya namaḥ
76. om abjavallabhāya namaḥ
77. om antarbahiḥprakāśāya namaḥ
78. om acintyāya namaḥ
79. om ātmarūpiṇe namaḥ
80. om acyutāya namaḥ
81. om amareśāya namaḥ
82. om parasmai jyotiṣe namaḥ
83. om ahaskarāya namaḥ
84. om ravaye namaḥ
85. om haraye namaḥ
86. om paramātmane namaḥ
87. om taruṇāya namaḥ
88. om vareṇyāya namaḥ
89. om grahāṇāṁ pataye namaḥ
90. om bhāskarāya namaḥ
91. om ādimadhyāntarahitāya namaḥ
92. om saukhyapradāya namaḥ
93. om sakalajagatāṁ pataye namaḥ
94. om sūryāya namaḥ
95. om kavaye namaḥ
96. om nārāyaṇāya namaḥ
97. om pareśāya namaḥ
98. om tejorūpāya namaḥ
99. om śrīṁ hiraṇyagarbhāya namaḥ
100. om hrīṁ sampatkarāya namaḥ
101. om aiṁ iṣṭārthadāya namaḥ
102. om aṁ suprasannāya namaḥ
103. om śrīmate namaḥ
104. om śreyase namaḥ
105. om saukhyadāyine namaḥ
106. om dīptamūrtaye namaḥ
107. om nikhilāgamavedyāya namaḥ
108. om nityānandāya namaḥ

The Mantras of Chandra in Devanagari

1. ॐ श्रीमते नमः
2. ॐ शशधराय नमः
3. ॐ चन्द्राय नमः
4. ॐ ताराधीशाय नमः
5. ॐ निशाकराय नमः
6. ॐ सुधानिधये नमः
7. ॐ सदाराध्याय नमः
8. ॐ सत्पतये नमः
9. ॐ साधुपूजिताय नमः
10. ॐ जितेन्द्रियाय नमः
11. ॐ जयोद्योगाय नमः
12. ॐ ज्योतिश्चक्रप्रवर्तकाय नमः
13. ॐ विकर्तनानुजाय नमः
14. ॐ वीराय नमः
15. ॐ वीश्वेशाय नमः
16. ॐ विदुषाम्पतये नमः
17. ॐ दोषाकराय नमः
18. ॐ दुष्टदूराय नमः

19. ॐ पुष्टिमते नमः
20. ॐ शिष्टपालकाय नमः
21. ॐ अष्टमूर्तिप्रियाय नमः
22. ॐ अनन्ताय नमः
23. ॐ कष्टदारुकुठारकाय नमः
24. ॐ स्वप्रकाशाय नमः
25. ॐ प्रकाशात्मने नमः
26. ॐ द्युचराय नमः
27. ॐ देवभोजनाय नमः
28. ॐ कलाधराय नमः
29. ॐ कालहेतवे नमः
30. ॐ कामकृते नमः
31. ॐ कामदायकाय नमः
32. ॐ मृत्युसम्हारकाय नमः
33. ॐ अमर्त्याय नमः
34. ॐ नित्यानुष्ठानदायकाय नमः
35. ॐ क्षपाकराय नमः
36. ॐ क्षीनपापाय नमः
37. ॐ क्षयवृद्धिसमन्विताय नमः
38. ॐ जैवातृकाय नमः
39. ॐ शुचये नमः
40. ॐ शुभ्राय नमः
41. ॐ जयिने नमः
42. ॐ जयफलप्रदाय नमः
43. ॐ सुधामयाय नमः
44. ॐ सुरस्वामिने नमः
45. ॐ भक्तानामिष्टदायकाय नमः
46. ॐ भुक्तिदाय नमः
47. ॐ मुक्तिदाय नमः
48. ॐ भद्राय नमः
49. ॐ भक्तदारिद्र्यभञ्जनाय नमः
50. ॐ सामगानप्रियाय नमः
51. ॐ सवरक्षकाय नमः
52. ॐ सार्गरोद्भवाय नमः
53. ॐ भयान्तकृते नमः
54. ॐ भक्तिगम्याय नमः
55. ॐ भवबन्धविमोचकाय नमः
56. ॐ जगत्प्रकाशकिरणाय नमः
57. ॐ जगदानन्दकारणाय नमः
58. ॐ निःसपत्नाय नमः
59. ॐ निराहाराय नमः
60. ॐ निर्विकाराय नमः
61. ॐ निरामयाय नमः
62. ॐ भूच्छायाऽच्छादिताय नमः
63. ॐ भव्याय नमः
64. ॐ भुवनप्रतिपालकाय नमः
65. ॐ सकलार्तिहराय नमः
66. ॐ सौम्यजनकाय नमः
67. ॐ साधुवन्दिताय नमः
68. ॐ सर्वागमज्ञाय नमः
69. ॐ सर्वज्ञाय नमः
70. ॐ सनकादिमुनिस्तुत्याय नमः
71. ॐ सितच्छत्रध्वजोपेताय नमः
72. ॐ सिताङ्गाय नमः
73. ॐ सितभूषणाय नमः
74. ॐ श्वेतमाल्याम्बरधराय नमः
75. ॐ श्वेतगन्धानुलेपनाय नमः
76. ॐ दशाश्वरथसंरूढाय नमः
77. ॐ दण्डपाणये नमः
78. ॐ धनुर्धरये नमः

79. ॐ कुन्दपुष्पोज्ज्वलाकाराय नमः
80. ॐ नयनाब्जसमुद्भवाय नमः
81. ॐ आत्रेयगोत्रजाय नमः
82. ॐ अत्यन्तविनयाय नमः
83. ॐ प्रियदायकाय नमः
84. ॐ करुणारससम्पूर्णाय नमः
85. ॐ कर्कटप्रभवे नमः
86. ॐ अव्ययाय नमः
87. ॐ चतुरश्रासनारूढाय नमः
88. ॐ चतुराय नमः
89. ॐ दिव्यवाहनाय नमः
90. ॐ विवस्वन्मण्डला ज्ञेयवासाय नमः
91. ॐ वसुसमृद्धिदाय नमः
92. ॐ महेश्वरप्रियाय नमः
93. ॐ दान्ताय नमः
94. ॐ मेरुगोत्रप्रदक्षिणाय नमः
95. ॐ ग्रहमण्डलमध्यस्थाय नमः
96. ॐ ग्रसितार्काय नमः
97. ॐ ग्रहाधिपाय नमः
98. ॐ द्विजराजाय नमः
99. ॐ द्युतिलकाय नमः
100. ॐ द्विभुजाय नमः
101. ॐ द्विजपूजिताय नमः
102. ॐ औदुम्बरनगावासाय नमः
103. ॐ उदाराय नमः
104. ॐ रोहिणीपतये नमः
105. ॐ नित्योदयाय नमः
106. ॐ मुनिस्तुत्याय नमः
107. ॐ नित्यानन्दफलप्रदाय नमः
108. ॐ सकलाह्लादनकराय नमः
109. ॐ पलाशेध्यप्रियाय नमः

The Mantras of Chandra in Transliteration

1. om śrīmate namaḥ
2. om śaśadharāya namaḥ
3. om candrāya namaḥ
4. om tārādhīśāya namaḥ
5. om niśākarāya namaḥ
6. om sudhānidhaye namaḥ
7. om sadārādhyāya namaḥ
8. om satpataye namaḥ
9. om sādhupūjitāya namaḥ
10. om jitendriyāya namaḥ
11. om jayodyogāya namaḥ
12. om jyotiścakrapravartakāya namaḥ
13. om vikartanānujāya namaḥ
14. om vīrāya namaḥ
15. om vīśveśāya namaḥ
16. om viduṣāmpataye namaḥ
17. om doṣākarāya namaḥ
18. om duṣṭadūrāya namaḥ
19. om puṣṭimate namaḥ
20. om śiṣṭapālakāya namaḥ
21. om aṣṭamūrtipriyāya namaḥ
22. om anantāya namaḥ
23. om kaṣṭadārukuṭhārakāya namaḥ
24. om svaprakāśāya namaḥ

25. om prakāśātmane namaḥ
26. om dyucarāya namaḥ
27. om devabhojanāya namaḥ
28. om kalādharāya namaḥ
29. om kālahetave namaḥ
30. om kāmakṛte namaḥ
31. om kāmadāyakāya namaḥ
32. om mṛtyusamhārakāya namaḥ
33. om amartyāya namaḥ
34. om nityānuṣṭhānadāyakāya namaḥ
35. om kṣapākarāya namaḥ
36. om kṣīnapāpāya namaḥ
37. om kṣayavṛddhisamanvitāya namaḥ
38. om jaivātṛkāya namaḥ
39. om śucaye namaḥ
40. om śubhrāya namaḥ
41. om jayine namaḥ
42. om jayaphalapradāya namaḥ
43. om sudhāmayāya namaḥ
44. om surasvāmine namaḥ
45. om bhaktānāmiṣṭadāyakāya namaḥ
46. om bhuktidāya namaḥ
47. om muktidāya namaḥ
48. om bhadrāya namaḥ
49. om bhaktadāridryabhañjanāya namaḥ
50. om sāmagānapriyāya namaḥ
51. om sarvarakṣakāya namaḥ
52. om sārgarodbhavāya namaḥ
53. om bhayāntakṛte namaḥ
54. om bhaktigamyāya namaḥ
55. om bhavabandhavimocakāya namaḥ
56. om jagatprakāśakiraṇāya namaḥ
57. om jagadānandakāraṇāya namaḥ
58. om niḥsapatnāya namaḥ
59. om nirāhārāya namaḥ
60. om nirvikārāya namaḥ
61. om nirāmayāya namaḥ
62. om bhūcchāyā'cchāditāya namaḥ
63. om bhavyāya namaḥ
64. om bhuvanapratipālakāya namaḥ
65. om sakalārtiharāya namaḥ
66. om saumyajanakāya namaḥ
67. om sādhuvanditāya namaḥ
68. om sarvāgamajñāya namaḥ
69. om sarvajñāya namaḥ
70. om sanakādimunistutyāya namaḥ
71. om sitacchatradhvajopetāya namaḥ
72. om sitāṅgāya namaḥ
73. om sitabhūṣaṇāya namaḥ
74. om śvetamālyāmbaradharāya namaḥ
75. om śvetagandhānulepanāya namaḥ
76. om daśāśvarathasamrūḍhāya namaḥ
77. om daṇḍapāṇaye namaḥ
78. om dhanurdharaye namaḥ
79. om kundapuṣpojjvalākārāya namaḥ
80. om nayanābjasamudbhavāya namaḥ
81. om ātreyagotrajāya namaḥ
82. om atyantavinayāya namaḥ
83. om priyadāyakāya namaḥ
84. om karuṇārasasampūrṇāya namaḥ
85. om karkaṭaprabhave namaḥ
86. om avyayāya namaḥ
87. om caturaśrāsanārūḍhāya namaḥ
88. om caturāya namaḥ
89. om divyavāhanāya namaḥ
90. om vivasvan maṇḍalājñeyavāsāya namaḥ
91. om vasusamṛddhidāya namaḥ
92. om maheśvarapriyāya namaḥ
93. om dāntāya namaḥ

94. om merugotrapradakṣiṇāya namaḥ
95. om grahamaṇḍalamadhyasthāya namaḥ
96. om grasitārkāya namaḥ
97. om grahādhipāya namaḥ
98. om dvijarājāya namaḥ
99. om dyutilakāya namaḥ
100. om dvibhujāya namaḥ
101. om dvijapūjitāya namaḥ
102. om audumbaranagāvāsāya namaḥ
103. om udārāya namaḥ
104. om rohiṇīpataye namaḥ
105. om nityodayāya namaḥ
106. om munistutyāya namaḥ
107. om nityānandaphalapradāya namaḥ
108. om sakalābhīṣṭadanakarāya namaḥ
109. om palāśedhmapriyāya namaḥ

The Mantras of Mangala in Devanagari

1. ॐ महीसुताय नमः
2. ॐ महाभागाय नमः
3. ॐ मङ्गलाय नमः
4. ॐ मङ्गलप्रदाय नमः
5. ॐ महावीराय नमः
6. ॐ महाशूराय नमः
7. ॐ महाबलपराक्रमाय नमः
8. ॐ महारौद्राय नमः
9. ॐ महाभद्राय नमः
10. ॐ माननीयाय नमः
11. ॐ दयाकराय नमः
12. ॐ मानदाय नमः
13. ॐ अपवर्णाय नमः
14. ॐ क्रूराय नमः
15. ॐ तापत्रयविवर्जिताय नमः
16. ॐ सुप्रतीपाय नमः
17. ॐ सुताम्राक्षाय नमः
18. ॐ सुब्रह्मण्याय नमः
19. ॐ सुखप्रदाय नमः
20. ॐ वकस्तभ्यादिगमनाय नमः
21. ॐ वरेण्याय नमः
22. ॐ वरदाय नमः
23. ॐ सुखिने नमः
24. ॐ वीरभद्राय नमः
25 ॐ विरूपाक्षाय नमः
26. ॐ विदूरस्थाय नमः
27. ॐ विभावसवे नमः
28. ॐ नक्षत्रचक्रसंचारिणे नमः
29. ॐ क्षत्रपाय नमः
30. ॐ क्षात्रवर्जिताय नमः
31. ॐ क्षयवृद्धिविनिर्मुक्ताय नमः
32. ॐ क्षमायुक्ताय नमः
33. ॐ विचक्षणाय नमः
34. ॐ अक्षीणफलदाय नमः

35. ॐ चतुर्वर्गफलप्रदाय नमः
36. ॐ वीतरागाय नमः
37. ॐ वीतभयाय नमः
38. ॐ विज्वराय नमः
39. ॐ विश्वकारणाय नमः
40. ॐ नक्षत्रराशिसंचाराय नमः
41. ॐ नानाभयनिकृन्तनाय नमः
42. ॐ वन्दारुजनवात्सल्याय नमः
43. ॐ वक्राकुञ्चितमूर्धजाय नमः
44. ॐ कमनीयाय नमः
45. ॐ दयासाराय नमः
46. ॐ कनत्कनकभूषणाय नमः
47. ॐ भयघ्नाय नमः
48. ॐ भव्यफलदाय नमः
49. ॐ भक्ताभयवरप्रदाय नमः
50. ॐ शत्रुहन्त्रे नमः
51. ॐ शमोपेताय नमः
52. ॐ शरणागतपोषणाय नमः
53. ॐ साहसिने नमः
54. ॐ सद्गुणाध्यक्षाय नमः
55. ॐ साधवे नमः
56. ॐ समरदुर्जयाय नमः
57. ॐ दुष्टदूराय नमः
58. ॐ शिष्टपूज्याय नमः
59. ॐ सर्वकष्टनिवारकाय नमः
60. ॐ दुश्चेष्टावारकाय नमः
61. ॐ दुःखभञ्जनाय नमः
62. ॐ दुर्धराय नमः
63. ॐ हरये नमः
64. ॐ दुःस्वप्नहन्त्रे नमः
65. ॐ दुर्धर्षाय नमः
66. ॐ दुष्टगर्वविमोचनाय नमः
67. ॐ भरद्वाजकुलोद्भूताय नमः
68. ॐ भूसुताय नमः
69. ॐ भव्यभूषणाय नमः
70. ॐ रक्तांबराय नमः
71. ॐ रक्तवपुषे नमः
72. ॐ भक्तपालनतत्पराय नमः
73. ॐ चतुर्भुजाय नमः
74. ॐ गदाधारिणे नमः
75. ॐ मेषवाहाय नमः
76. ॐ मिताशनाय नमः
77. ॐ शक्तिशूलधराय नमः
78. ॐ शक्ताय नमः
79. ॐ शस्त्रविद्याविशारदाय नमः
80. ॐ तार्किकाय नमः
81. ॐ तामसाधाराय नमः
82. ॐ तपस्विने नमः
83. ॐ ताम्रलोचनाय नमः
84. ॐ तप्तकाञ्चनसंकाशाय नमः
85. ॐ रक्तकिञ्जल्कसन्निभाय नमः
86. ॐ गोत्राऽधिदेवाय नमः
87. ॐ गोमध्यचराय नमः
88. ॐ गुणविभूषणाय नमः
89. ॐ असृजे नमः
90. ॐ अङ्गारकाय नमः
91. ॐ अवन्तीदेशाधीशाय नमः
92. ॐ जनार्दनाय नमः
93 ॐ सूर्ययाम्यप्रदेशस्थाय नमः
94. ॐ युने नमः

95. ॐ याम्यहरिन्मुकाय नमः
96. ॐ त्रिकोणमण्डलगताय नमः
97. ॐ त्रिदशाधिपसन्नुताय नमः
98. ॐ शुचये नमः
99. ॐ शुचिकराय नमः
100. ॐ शूराय नमः
101. ॐ शुचिवश्याय नमः
102. ॐ शुभावहाय नमः
103. ॐ मेषवृश्चिकराशीशाय नमः
104. ॐ मेधाविने नमः
105. ॐ मितभाषणाय नमः
106. ॐ सुखप्रदाय नमः
107. ॐ सुरूपाक्षाय नमः
108. ॐ सर्वाभीष्टफलप्रदाय नमः

The Mantras of Mangala in Transliteration

1. om mahīsutāya namaḥ
2. om mahābhāgāya namaḥ
3. om maṅgalāya namaḥ
4. om maṅgalapradāya namaḥ
5. om mahāvīrāya namaḥ
6. om mahāśūrāya namaḥ
7. om mahābalaparākramāya namaḥ
8. om mahāraudrāya namaḥ
9. om mahābhadrāya namaḥ
10. om mānanīyāya namaḥ
11. om dayākarāya namaḥ
12. om mānadāya namaḥ
13. om aparvaṇāya namaḥ
14. om krūrāya namaḥ
15. om tāpatrayavivarjitāya namaḥ
16. om supratīpāya namaḥ
17. om sutāmrākṣāya namaḥ
18. om subrahmaṇyāya namaḥ
19. om sukhapradāya namaḥ
20. om vakrastambhādigamanāya namaḥ
21. om vareṇyāya namaḥ
22. om varadāya namaḥ
23. om sukhine namaḥ
24. om vīrabhadrāya namaḥ
25. om virūpākṣāya namaḥ
26. om vidūrasthāya namaḥ
27. om vibhāvasave namaḥ
28. om nakṣatracakrasaṁcāriṇe namaḥ
29. om kṣatrapāya namaḥ
30. om kṣātravarjitāya namaḥ
31. om kṣayavṛddhivinirmuktāya namaḥ
32. om kṣamāyuktāya namaḥ
33. om vicakṣaṇāya namaḥ
34. om akṣīṇaphaladāya namaḥ
35. om caturvargaphalapradāya namaḥ
36. om vītarāgāya namaḥ
37. om vītabhayāya namaḥ
38. om vijvarāya namaḥ
39. om viśvakāraṇāya namaḥ
40. om nakṣatrarāśisaṁcārāya namaḥ
41. om nānābhayanikṛntanāya namaḥ
42. om vandārujanabāndhavāya namaḥ
43. om vakrākuñcitamūrdhajāya namaḥ
44. om kamanīyāya namaḥ
45. om dayāsārāya namaḥ

46. om kanatkanakabhūṣaṇāya namaḥ
47. om bhayaghnāya namaḥ
48. om bhavyaphaladāya namaḥ
49. om bhaktābhayavarapradāya namaḥ
50. om śatruhantre namaḥ
51. om śamopetāya namaḥ
52. om śaraṇāgatapoṣaṇāya namaḥ
53. om sāhasine namaḥ
54. om sadguṇādhyakṣāya namaḥ
55. om sādhave namaḥ
56. om samaradurjayāya namaḥ
57. om duṣṭadūrāya namaḥ
58. om śiṣṭapūjyāya namaḥ
59. om sarvakaṣṭanivārakāya namaḥ
60. om duścеṣṭāvārakāya namaḥ
61. om duḥkhabhañjanāya namaḥ
62. om durdharāya namaḥ
63. om haraye namaḥ
64. om duḥsvapnahantre namaḥ
65. om durdharṣāya namaḥ
66. om duṣṭagarvavimocanāya namaḥ
67. om bharadvājakulodbhūtāya namaḥ
68. om bhūsutāya namaḥ
69. om bhavyabhūṣaṇāya namaḥ
70. om raktāmbarāya namaḥ
71. om raktavapuṣe namaḥ
72. om bhaktapālanatatparāya namaḥ
73. om caturbhujāya namaḥ
74. om gadādhāriṇe namaḥ
75. om meṣavāhāya namaḥ
76. om mitāśanāya namaḥ
77. om śaktiśūladharāya namaḥ
78. om śaktāya namaḥ
79. om śastravidyāviśāradāya namaḥ
80. om tārkikāya namaḥ
81. om tāmasādhārāya namaḥ
82. om tapasvine namaḥ
83. om tāmralocanāya namaḥ
84. om taptakāñcanasaṁkāśāya namaḥ
85. om raktakiñjilkasannibhāya namaḥ
86. om gotrā'dhidevāya namaḥ
87. om gomadhyacarāya namaḥ
88. om guṇavibhūṣaṇāya namaḥ
89. om asṛje namaḥ
90. om aṅgārakāya namaḥ
91. om avantīdeśādhīśāya namaḥ
92. om janārdanāya namaḥ
93. om sūryayāmyapradeśasthāya namaḥ
94. om yune namaḥ
95. om yāmyaharinmukāya namaḥ
96. om trikoṇamaṇḍalagatāya namaḥ
97. om tridaśādhipasannutāya namaḥ
98. om śucaye namaḥ
99. om śucikarāya namaḥ
100. om śūrāya namaḥ
101. om śucivaśyāya namaḥ
102. om śubhāvahāya namaḥ
103. om meṣavṛścikarāśīśāya namaḥ
104. om medhāvine namaḥ
105. om mitabhāṣaṇāya namaḥ
106. om sukhapradāya namaḥ
107. om surūpākṣāya namaḥ
108. om sarvābhīṣṭaphalapradāya namaḥ

THE MANTRAS OF BUDHA IN DEVANAGARI

1. ॐ बुधाय नमः
2. ॐ बुधार्चिताय नमः
3. ॐ सौम्याय नमः
4. ॐ सौम्यचित्ताय नमः
5. ॐ शुभप्रदाय नमः
6. ॐ दृधव्रताय नमः
7. ॐ दृधफलाय नमः
8. ॐ श्रुतिजालप्रबोधकाय नमः
9. ॐ सत्याऽवासाय नमः
10. ॐ सत्यवचसे नमः
11. ॐ श्रेयसां पतये नमः
12. ॐ अव्ययाय नमः
13. ॐ सोमजाय नमः
14. ॐ सुखदाय नमः
15. ॐ श्रीमते नमः
16. ॐ सोमवंशप्रदीपकाय नमः
17. ॐ वेदविदे नमः
18. ॐ वेदतत्त्वज्ञाय नमः
19. ॐ वेदान्तज्ञाणभास्कराय नमः
20. ॐ विद्याविचक्षणाय नमः
21. ॐ विदुषे नमः
22. ॐ विद्वत्प्रीतिकराय नमः
23. ॐ ऋजवे नमः
24. ॐ विश्वानुकूलसञ्चाराय नमः
25. ॐ विशेषविनयान्विताय नमः
26. ॐ विविधागमसारज्ञाय नमः
27. ॐ वीर्यवते नमः
28. ॐ विगतज्वराय नमः
29. ॐ त्रिवर्गफलदाय नमः
30. ॐ अनन्ताय नमः
31. ॐ त्रिदशाधिपपूजिताय नमः
32. ॐ बुद्धिमते नमः
33. ॐ बहुशास्त्रज्ञाय नमः
34. ॐ बलिने नमः
35. ॐ बन्धविमोचकाय नमः
36. ॐ बक्रातिबक्रगमनाय नमः
37. ॐ वासवाय नमः
38. ॐ वसुधाधिपाय नमः
39. ॐ प्रसन्नवदनाय नमः
40. ॐ बन्द्याय नमः
41. ॐ बरेण्याय नमः
42. ॐ बाग्विलक्षणाय नमः
43. ॐ सत्यवते नमः
44. ॐ सत्यसंकल्पाय नमः
45. ॐ सत्यबन्धवे नमः
46. ॐ सदादराय नमः
47. ॐ सर्वरोगप्रशमनाय नमः
48. ॐ सर्वमृत्युनिवारकाय नमः
49. ॐ वानिज्यनिपुणाय नमः
50. ॐ वश्याय नमः

51. ॐ वाताङ्गाय नमः
52. ॐ वातरोगहृते नमः
53. ॐ स्थूलाय नमः
54. ॐ स्थैर्यगुणाध्यक्षाय नमः
55. ॐ स्थूलसूक्ष्मादिकारणाय नमः
56. ॐ अप्रकाशाय नमः
57. ॐ प्रकाशात्मने नमः
58. ॐ घनाय नमः
59. ॐ गगनभूषणाय नमः
60. ॐ विधिस्तुत्याय नमः
61. ॐ विशालाक्षाय नमः
62. ॐ विद्वज्जनमनोहराय नमः
63. ॐ चारुशीलाय नमः
64. ॐ स्वप्रकाशाय नमः
65. ॐ चपलाय नमः
66. ॐ जितेन्द्रियाय नमः
67. ॐ उदङ्मुखाय नमः
68. ॐ मखासक्ताय नमः
69. ॐ मगधाधिपतये नमः
70. ॐ हरये नमः
71. ॐ सौम्यवत्सरसंजाताय नमः
72. ॐ सोमप्रियकराय नमः
73. ॐ महते नमः
74. ॐ सिंहाधिरूढाय नमः
75. ॐ सर्वज्ञाय नमः
76. ॐ शिखिवर्णाय नमः
77. ॐ शिवंकराय नमः
78. ॐ पीताम्बराय नमः
79. ॐ पीतवपुषे नमः
80. ॐ पीतच्छत्रध्वजाङ्किताय नमः
81. ॐ खड्गचर्मधराय नमः
82. ॐ कार्यकर्त्रे नमः
83. ॐ कलूषहारकाय नमः
84. ॐ आत्रेयगोत्रजाय नमः
85. ॐ अत्यन्तविनयाय नमः
86. ॐ विश्वपावनाय नमः
87. ॐ चाम्पेयपुष्पसंकाशाय नमः
88. ॐ चारणाय नमः
89. ॐ चारुभूषणाय नमः
90. ॐ वीतरागाय नमः
91. ॐ वीतभयाय नमः
92. ॐ विशुद्धकनकप्रभाय नमः
93. ॐ वन्धुप्रियाय नमः
94. ॐ वन्धुयुक्ताय नमः
95. ॐ वानमण्डलसंश्रिताय नमः
96. ॐ अर्कशाननिवासस्थाय नमः
97. ॐ तर्कशास्त्रविशारदाय नमः
98. ॐ प्रशान्ताय नमः
99. ॐ प्रीतिसंयुक्ताय नमः
100. ॐ प्रियकृते नमः
101. ॐ प्रियभूषणाय नमः
102. ॐ मेधाविने नमः
103. ॐ माधवासक्ताय नमः
104. ॐ मिथुनाधिपतये नमः
105. ॐ सुधिये नमः
106. ॐ कन्याराशिप्रियाय नमः
107. ॐ कामप्रदाय नमः
108. ॐ धनफलाश्रयाय नमः

The Mantras of Budha in Transliteration

1. om budhāya namaḥ
2. om budhārcitāya namaḥ
3. om saumyāya namaḥ
4. om saumyacittāya namaḥ
5. om śubhapradāya namaḥ
6. om dṛdhavratāya namaḥ
7. om dṛdhaphalāya namaḥ
8. om śrutijālaprabodhakāya namaḥ
9. om satyā'vāsāya namaḥ
10. om satyavacase namaḥ
11. om śreyasāṁ pataye namaḥ
12. om avyayāya namaḥ
13. om somajāya namaḥ
14. om sukhadāya namaḥ
15. om śrīmate namaḥ
16. om somavaṁśapradīpakāya namaḥ
17. om vedavide namaḥ
18. om vedatattvajñāya namaḥ
19. om vedāntajñāṇabhāskarāya namaḥ
20. om vidyāvicakṣaṇāya namaḥ
21. om viduṣe namaḥ
22. om vidvatprītikarāya namaḥ
23. om ṛjave namaḥ
24. om viśvānukūlasañcārāya namaḥ
25. om viśeṣavinayānvitāya namaḥ
26. om vividhāgamasārajñāya namaḥ
27. om vīryavate namaḥ
28. om vigatajvarāya namaḥ
29. om trivargaphaladāya namaḥ
30. om anantāya namaḥ
31. om tridaśādhipapūjitāya namaḥ
32. om buddhimate namaḥ
33. om bahuśāstrajñāya namaḥ
34. om baline namaḥ
35. om bandhavimocakāya namaḥ
36. om vakrātivakragamanāya namaḥ
37. om vāsavāya namaḥ
38. om vasudhādhipāya namaḥ
39. om prasannavadanāya namaḥ
40. om vandyāya namaḥ
41. om vareṇyāya namaḥ
42. om vāgvilakṣaṇāya namaḥ
43. om satyavate namaḥ
44. om satyasaṁkalpāya namaḥ
45. om satyabandhave namaḥ
46. om sadādarāya namaḥ
47. om sarvarogapraśamanāya namaḥ
48. om sarvamṛtyunivārakāya namaḥ
49. om vānijyanipuṇāya namaḥ
50. om vaśyāya namaḥ
51. om vātāṅgāya namaḥ
52. om vātarogahṛte namaḥ
53. om sthūlāya namaḥ
54. om sthairyaguṇādhyakṣāya namaḥ
55. om sthūlasūkṣmādikāraṇāya namaḥ
56. om aprakāśāya namaḥ
57. om prakāśātmane namaḥ
58. om ghanāya namaḥ
59. om gaganabhūṣaṇāya namaḥ
60. om vidhistutyāya namaḥ
61. om viśālākṣāya namaḥ
62. om vidvajjanamanoharāya namaḥ
63. om cāruśīlāya namaḥ
64 om svaprakāśāya namaḥ
65. om capalāya namaḥ

66. om jitendriyāya namaḥ
67. om udaṅmukhāya namaḥ
68. om makhāsaktāya namaḥ
69. om magadhādhipataye namaḥ
70. om haraye namaḥ
71. om saumyavatsarasaṁjātāya namaḥ
72. om somapriyakarāya namaḥ
73. om mahate namaḥ
74. om siṁhādhirūḍhāya namaḥ
75. om sarvajñāya namaḥ
76. om śikhivarṇāya namaḥ
77. om śivaṁkarāya namaḥ
78. om pītāmbarāya namaḥ
79. om pītavapuṣe namaḥ
80. om pītacchatradhvajāṅkitāya namaḥ
81. om khaṅgacarmadharāya namaḥ
82. om kāryakartre namaḥ
83. om kaluṣahārakāya namaḥ
84. om ātreyagotrajāya namaḥ
85. om atyantavinayāya namaḥ
86. om viśvapāvanāya namaḥ
87. om cāmpeyapuṣpasaṁkāśāya namaḥ
88. om cāraṇāya namaḥ
89. om cārubhūṣaṇāya namaḥ
90. om vītarāgāya namaḥ
91. om vītabhayāya namaḥ
92. om viśuddhakanakaprabhāya namaḥ
93. om bandhupriyāya namaḥ
94. om bandhuyuktāya namaḥ
95. om bānamaṇḍalasaṁśritāya namaḥ
96. om arkeśānanivāsasthāya namaḥ
97. om tarkaśāstraviśāradāya namaḥ
98. om praśāntāya namaḥ
99. om prītisaṁyuktāya namaḥ
100. om priyakṛte namaḥ
101. om priyabhūṣaṇāya namaḥ
102. om medhāvine namaḥ
103. om mādhavāsaktāya namaḥ
104. om mithunādhipataye namaḥ
105. om sudhiye namaḥ
106. om kanyārāśipriyāya namaḥ
107. om kāmapradāya namaḥ
108. om dhanaphalāśrayāya namaḥ

The Mantras of Brhaspati in Devanagari

1. ॐ गुरवे नमः
2. ॐ गुणाकराय नमः
3. ॐ गोप्त्रे नमः
4. ॐ गोचराय नमः
5. ॐ गोपतिप्रियाय नमः
6. ॐ गुणिने नमः
7. ॐ गुणवतां श्रेष्ठाय नमः
8. ॐ गुरूणां गुरवे नमः
9. ॐ अव्ययाय नमः
10. ॐ जेत्रे नमः
11. ॐ जयन्ताय नमः
12. ॐ जयदाय नमः
13. ॐ जीवाय नमः
14. ॐ अनन्ताय नमः

15. ॐ जयावहाय नमः
16. ॐ आङ्गिरसाय नमः
17. ॐ अध्वरासक्ताय नमः
18. ॐ विविक्ताय नमः
19. ॐ अध्वरकृतपराय नमः
20. ॐ वाचस्पतये नमः
21. ॐ वशिने नमः
22. ॐ वश्याय नमः
23. ॐ वरिष्ठाय नमः
24. ॐ वाग्विचक्षणाय नमः
25. ॐ चित्तशुद्धिकराय नमः
26. ॐ श्रीमते नमः
27. ॐ चैत्राय नमः
28. ॐ चित्रशिखण्डिजाय नमः
29. ॐ वृहद्रथाय नमः
30. ॐ वृहद्भानवे नमः
31. ॐ वृहस्पतये नमः
32. ॐ अभीष्टदाय नमः
33. ॐ सुराचार्याय नमः
34. ॐ सुराराध्याय नमः
35. ॐ सुरकार्यकृतोद्यमाय नमः
36. ॐ गीर्वाणपोशकाय नमः
37. ॐ धन्याय नमः
38. ॐ गीष्पतये नमः
39. ॐ गिरिशाय नमः
40. ॐ अनघाय नमः
41. ॐ धीवराय नमः
42. ॐ धिषणाय नमः
43. ॐ दिव्यभूषणाय नमः
44. ॐ देवपूजिताय नमः
45. ॐ धनुर्धराय नमः
46. ॐ दैत्यहन्त्रे नमः
47. ॐ दयासाराय नमः
48. ॐ दयाकराय नमः
49. ॐ दारिद्र्यनाशनाय नमः
50. ॐ धन्याय नमः
51. ॐ दक्षिणायनसम्भवाय नमः
52. ॐ धनुर्मीनाधिपाय नमः
53. ॐ देवाय नमः
54. ॐ धनुर्वाणधराय नमः
55. ॐ हरये नमः
56. ॐ अङ्गिरोवर्षसञ्जाताय नमः
57. ॐ अङ्गिरः कुलसम्भवाय नमः
58. ॐ सिन्धुदेशाधिपाय नमः
59. ॐ धीमते नमः
60. ॐ स्वर्णकायाय नमः
61. ॐ चतुर्भुजाय नमः
62. ॐ हेमाङ्गदाय नमः
63. ॐ हेमावपुषे नमः
64. ॐ हेमभूषणभूषिताय नमः
65. ॐ पुष्यनाथाय नमः
66. ॐ पुष्यरागमणि मण्डनमण्डिताय नमः
67. ॐ काशपुष्पसमानाभाय नमः
68. ॐ इन्द्राद्यमरसङ्घपाय नमः
69. ॐ असमानबलाय नमः
70. ॐ सत्त्वगुणसम्पद्विभावसवे नमः
71. ॐ भूसुराभीष्टदाय नमः
72. ॐ भूरियशसे नमः
73. ॐ पुण्यविवर्धनाय नमः

74. ॐ धर्मरूपाय नमः
75. ॐ धनाध्यक्षाय नमः
76. ॐ धनदाय नमः
77. ॐ धर्मपालनाय नमः
78. ॐ सर्ववेदार्थतत्त्वज्ञाय नमः
79. ॐ सर्वापद्विनिवारकाय नमः
80. ॐ सवपापप्रशमनाय नमः
81. ॐ स्वमतानुगतामराय नमः
82. ॐ ऋग्वेदपारगाय नमः
83. ॐ ऋक्षराशिमार्गप्रचारवते नमः
84. ॐ सदानन्दाय नमः
85. ॐ सत्यसङ्गाय नमः
86. ॐ सत्यसङ्कल्पमानसाय नमः
87. ॐ सवागमज्ञाय नमः
88 ॐ सर्वज्ञाय नमः
89. ॐ सर्ववेदान्तविदे नमः
90. ॐ ब्रह्मपुत्राय नमः
91. ॐ ब्राह्मणेषाय नमः
92. ॐ ब्रह्मविद्याविशारदाय नमः
93. ॐ सामनाधिकनिर्भुक्ताय नमः
94. ॐ सर्वलोकवश्यवदाय नमः
95. ॐ ससुरासुरगन्धर्ववन्दिताय नमः
96. ॐ सत्यभाषणाय नमः
97. ॐ वृहस्पतये नमः
98. ॐ सुराचार्याय नमः
99. ॐ दयावते नमः
100. ॐ शुभलक्षणाय नमः
101. ॐ लोकत्रयगुरवे नमः
102. ॐ श्रीमते नमः
103. ॐ सर्वगाय नमः
104. ॐ सर्वतो विभवे नमः
105. ॐ सर्वेशाय नमः
106. ॐ सवदातुष्टाय नमः
107. ॐ सर्वदाय नमः
108. ॐ सर्वपूजिताय नमः

The Mantras of Brhaspati in Transliteration

1. om gurave namaḥ
2. om guṇākarāya namaḥ
3. om goptre namaḥ
4. om gocarāya namaḥ
5. om gopatipriyāya namaḥ
6. om guṇine namaḥ
7. om guṇavatāṁ śreṣṭhāya namaḥ
8. om gurūṇāṁ gurave namaḥ
9. om avyayāya namaḥ
10. om jetre namaḥ
11. om jayantāya namaḥ
12. om jayadāya namaḥ
13. om jīvāya namaḥ
14. om anantāya namaḥ
15. om jayāvahāya namaḥ
16. om āṅgirasāya namaḥ
17. om adhvarāsaktāya namaḥ
18. om viviktāya namaḥ
19. om adhvarakṛtaparāya namaḥ
20. om vācaspataye namaḥ
21. om vaśine namaḥ

22. om vaśyāya namaḥ
23. om variṣṭhāya namaḥ
24. om vāgvicakṣaṇāya namaḥ
25. om cittaśuddhikarāya namaḥ
26. om śrīmate namaḥ
27. om caitrāya namaḥ
28. om citraśikhaṇḍijāya namaḥ
29. om bṛhadrathāya namaḥ
30. om bṛhadbhānave namaḥ
31. om bṛhaspataye namaḥ
32. om abhīṣṭadāya namaḥ
33. om surācāryāya namaḥ
34. om surārādhyāya namaḥ
35. om surakāryakṛtodyamāya namaḥ
36. om gīrvāṇaposakāya namaḥ
37. om dhanyāya namaḥ
38. om gīṣpataye namaḥ
39. om girisāya namaḥ
40. om anaghāya namaḥ
41. om dhīvarāya namaḥ
42. om dhiṣaṇāya namaḥ
43. om divyabhūṣaṇāya namaḥ
44. om devapūjitāya namaḥ
45. om dhanurdharāya namaḥ
46. om daityahantre namaḥ
47. om dayāsārāya namaḥ
48. om dayākarāya namaḥ
49. om dāridryanāśanāya namaḥ
50. om dhanyāya namaḥ
51. om dakṣiṇāyanasambhavāya namaḥ
52. om dhanurmīnādhipāya namaḥ
53. om devāya namaḥ
54. om dhanurbāṇadharāya namaḥ
55. om haraye namaḥ
56. om aṅgirovarṣasañjātāya namaḥ
57. om aṅgiraḥ kulasambhavāya namaḥ
58. om sindhudeśādhipāya namaḥ
59. om dhīmate namaḥ
60. om svarṇakāyāya namaḥ
61. om caturbhujāya namaḥ
62. om hemāṅgadāya namaḥ
63. om hemavapuṣe namaḥ
64. om hemabhūṣaṇabhūṣitāya namaḥ
65. om puṣyanāthāya namaḥ
66. om puṣyarāgamaṇimaṇḍanamaṇḍitāya namaḥ
67. om kāśapuṣpasamānābhāya namaḥ
68. om indrādyamarasaṅghapāya namaḥ
69. om asamānabalāya namaḥ
70. om sattvaguṇa sampadvibhāvasave namaḥ
71. om bhūsurābhīṣṭadāya namaḥ
72. om bhūriyaśase namaḥ
73. om puṇyavivardhanāya namaḥ
74. om dharmarūpāya namaḥ
75. om dhanādhyakṣāya namaḥ
76. om dhanadāya namaḥ
77. om dharmapālanāya namaḥ
78. om sarvavedārthatattvajñāya namaḥ
79. om sarvāpadvinivārakāya namaḥ
80. om sarvapāpapraśamanāya namaḥ
81. om svamatānugatāmarāya namaḥ
82. om ṛgvedapāragāya namaḥ
83. om ṛkṣarāśimārgapracāravate namaḥ
84. om sadānandāya namaḥ
85. om satyasaṅghāya namaḥ
86. om satyasaṅkalpamānasāya namaḥ
87. om sarvāgamajñāya namaḥ
88. om sarvajñāya namaḥ
89. om sarvavedāntavide namaḥ
90. om brahmaputrāya namaḥ
91. om brāhmaṇeṣāya namaḥ
92. om brahmavidyāviśāradāya namaḥ
93. om sāmanādhika nirbhuktāyanamaḥ

94. om sarvalokavaśaṁvadāya namaḥ
95. om sasurāsuragandharva vanditāya namaḥ
96. om satyabhāṣaṇāya namaḥ
97. om bṛhaspataye namaḥ
98. om surācāryāya namaḥ
99. om dayāvate namaḥ
100. om śubhalakṣaṇāya namaḥ
101. om lokatrayagurave namaḥ
102. om śrīmate namaḥ
103. om sarvagāya namaḥ
104. om sarvato vibhave namaḥ
105. om sarveśāya namaḥ
106. om sarvadātuṣṭāya namaḥ
107. om sarvadāya namaḥ
108. om sarvapūjitāya namaḥ

THE MANTRAS OF SHUKRA IN DEVANAGARI

1. ॐ शुक्राय नमः
2. ॐ शुचये नमः
3. ॐ शुभगुणाय नमः
4. ॐ शुभदाय नमः
5. ॐ शुभलक्षणाय नमः
6. ॐ शोभनाक्षाय नमः
7. ॐ शुभ्रवाहाय नमः
8. ॐ शुद्धस्फटिकभास्वराय नमः
9. ॐ दीनार्तिहारकाय नमः
10. ॐ दैत्यगुरवे नमः
11. ॐ देवाभिवन्दिताय नमः
12. ॐ काव्यासक्ताय नमः
13. ॐ कामपालाय नमः
14. ॐ कवये नमः
15. ॐ कल्याणदायकाय नमः
16. ॐ भद्रमूर्तये नमः
17. ॐ भद्रगुणाय नमः
18. ॐ भागवाय नमः
19. ॐ भक्तपालनाय नमः
20. ॐ भोगदाय नमः
21. ॐ भुवनाध्यक्षाय नमः
22. ॐ भुक्तिमुक्तिफलप्रदाय नमः
23. ॐ चारुशीलाय नमः
24. ॐ चारुरूपाय नमः
25. ॐ चारुचन्द्रनिभाननाय नमः
26. ॐ निधये नमः
27. ॐ निखिलशास्त्रज्ञाय नमः
28. ॐ नीतिविद्याधुरंधराय नमः
29. ॐ सर्वलक्षणसम्पन्नाय नमः
30. ॐ सर्वावगुणवर्जिताय नमः
31. ॐ समानाधिकनिर्मुक्ताय नमः
32. ॐ सकलागमपारगाय नमः
33. ॐ भृगवे नमः
34. ॐ भोगकराय नमः
35. ॐ भूमिसुरपालनतत्पराय नमः
36. ॐ मनस्विने नमः

37. ॐ मानदाय नमः
38. ॐ मान्याय नमः
39. ॐ मायातीताय नमः
40. ॐ महायशसे नमः
41. ॐ वलिप्रसन्नाय नमः
42. ॐ अभयदाय नमः
43. ॐ वलिने नमः
44. ॐ सत्यपराक्रमाय नमः
45. ॐ भवपाशपरित्यागाय नमः
46. ॐ वलिबन्धविमोचकाय नमः
47. ॐ धनाशयाय नमः
48. ॐ धनाध्यक्षाय नमः
49. ॐ कंबुग्रीवाय नमः
50. ॐ कलाधराय नमः
51. ॐ कारुण्यरससम्पूर्णाय नमः
52. ॐ कल्याणगुणवर्धनाय नमः
53. ॐ श्वेतांवराय नमः
54. ॐ श्वेतवपुषे नमः
55. ॐ चतुर्भुजसमन्विताय नमः
56. ॐ अक्षमालाधराय नमः
57. ॐ अचिन्त्याय नमः
58. ॐ अक्षीणगुणभासुराय नमः
59. ॐ नक्षत्रगणसञ्चाराय नमः
60. ॐ नयदाय नमः
61. ॐ नीतिमार्गदाय नमः
62. ॐ वषप्रदाय नमः
63. ॐ हृषीकेशाय नमः
64. ॐ क्लेशनाशकराय नमः
65. ॐ कवये नमः
66. ॐ चिन्तितार्थप्रदाय नमः
67. ॐ शान्तमतये नमः
68. ॐ चित्तसमाधिकृते नमः
69. ॐ आधिव्याधिहराय नमः
70. ॐ भूरिविक्रमाय नमः
71. ॐ पुण्यदायकाय नमः
72. ॐ पुराणपुरुषाय नमः
73. ॐ पूज्याय नमः
74. ॐ पुरुहूतादिसन्नुताय नमः
75. ॐ अजेयाय नमः
76. ॐ विजितारातये नमः
77. ॐ विविधाभरणोज्वलाय नमः
78. ॐ कुन्दपुष्पप्रतीकाशाय नमः
79. ॐ मन्दहासाय नमः
80. ॐ महामतये नमः
81. ॐ मुक्ताफलसमानाभाय नमः
82. ॐ मुक्तिदाय नमः
83. ॐ मुनिसन्नुताय नमः
84. ॐ रत्नसिंहासनारूढाय नमः
85. ॐ रथस्थाय नमः
86. ॐ रजतप्रभाय नमः
87. ॐ सूर्यप्राग्देशसञ्चाराय नमः
88. ॐ सुरशत्रुसुहृदे नमः
89. ॐ कवये नमः
90. ॐ तुलावृषभराशीशाय नमः
91. ॐ दुर्धराय नमः
92. ॐ धर्मपालकाय नमः
93. ॐ भाग्यदाय नमः
94. ॐ भव्यचारित्राय नमः
95. ॐ भवपाशविमोचकाय नमः
96. ॐ गौडदेशेश्वराय नमः

97. ॐ गोघ्ने नमः
98. ॐ गुणिने नमः
99. ॐ गुणविभूषणाय नमः
100. ॐ ज्येष्ठानक्षत्रसम्भूताय नमः
101. ॐ ज्येष्ठाय नमः
102 ॐ श्रेष्ठाय नमः
103. ॐ शुचिस्मिताय नमः
104. ॐ अपवर्गप्रदाय नमः
105. ॐ अनन्ताय नमः
106. ॐ संतानफलदायकाय नमः
107. ॐ सर्वैश्वर्यप्रदाय नमः
---. - ...ीर्वाणगणसन्नुताय नमः

THE MANTRAS OF SHUKRA IN TRANSLITERATION

1. om śukrāya namaḥ
2. om śucaye namaḥ
3. om śubhaguṇāya namaḥ
4. om śubhadāya namaḥ
5. om śubhalakṣaṇāya namaḥ
6. om śobhanākṣāya namaḥ
7. om śubhravāhāya namaḥ
8. om śuddhasphaṭikabhāsvarāya namaḥ
9. om dīnārtihārakāya namaḥ
10. om daityagurave namaḥ
11. om devābhivanditāya namaḥ
12. om kāvyāsaktāya namaḥ
13. om kāmapālāya namaḥ
14. om kavaye namaḥ
15. om kalyāṇadāyakāya namaḥ
16. om bhadramūrtaye namaḥ
17. om bhadraguṇāya namaḥ
18. om bhārgavāya namaḥ
19. om bhaktapālanāya namaḥ
20. om bhogadāya namaḥ
21. om bhuvanādhyakṣāya namaḥ
22. om bhuktimuktiphalapradāya namaḥ
23. om cāruśīlāya namaḥ
24. om cārurūpāya namaḥ
25. om cārucandranibhānanāya namaḥ
26. om nidhaye namaḥ
27. om nikhilaśāstrajñāya namaḥ
28. om nītividyādhurandharāya namaḥ
29. om sarvalakṣaṇasampannāya namaḥ
30. om sarvāvaguṇavarjitāya namaḥ
31. om samānādhikanirmuktāya namaḥ
32. om sakalāgamapāragāya namaḥ
33. om bhṛgave namaḥ
34. om bhogakarāya namaḥ
35. om bhūmisurapālanatatparāya namaḥ
36. om manasvine namaḥ
37. om mānadāya namaḥ
38. om mānyāya namaḥ
39. om māyātītāya namaḥ
40. om mahāyaśase namaḥ
41. om baliprasannāya namaḥ
42. om abhayadāya namaḥ
43. om baline namaḥ
44. om satyaparākramāya namaḥ
45. om bhavapāśaparityāgāya namaḥ

46. om balibandhavimocakāya namaḥ
47. om dhanāśayāya namaḥ
48. om dhanādhyakṣāya namaḥ
49. om kaṁbugrīvāya namaḥ
50. om kalādharāya namaḥ
51. om kāruṇyarasasampūrṇāya namaḥ
52. om kalyāṇaguṇavardhanāya namaḥ
53. om śvetāṁbarāya namaḥ
54. om śvetavapuṣe namaḥ
55. om caturbhujasamanvitāya namaḥ
56. om akṣamālādharāya namaḥ
57. om acintyāya namaḥ
58. om akṣīṇaguṇabhāsurāya namaḥ
59. om nakṣatragaṇasañcārāya namaḥ
60. om nayadāya namaḥ
61. om nītimārgadāya namaḥ
62. om varṣapradāya namaḥ
63. om hṛṣīkeśāya namaḥ
64. om kleśanāśakarāya namaḥ
65. om kavaye namaḥ
66. om cintitārthapradāya namaḥ
67. om śāntamataye namaḥ
68. om cittasamādhikṛte namaḥ
69. om ādhivyādhiharāya namaḥ
70. om bhūrivikramāya namaḥ
71. om puṇyadāyakāya namaḥ
72. om purāṇapuruṣāya namaḥ
73. om pūjyāya namaḥ
74. om puruhūtādisannutāya namaḥ
75. om ajeyāya namaḥ
76. om vijitārātaye namaḥ
77. om vividhābharaṇojvalāya namaḥ
78. om kundapuṣpapratīkāśāya namaḥ
79. om mandahāsāya namaḥ
80. om mahāmataye namaḥ
81. om muktāphalasamānābhāya namaḥ
82. om muktidāya namaḥ
83. om munisannutāya namaḥ
84. om ratnasiṁhāsanārūḍhāya namaḥ
85. om rathasthāya namaḥ
86. om rajataprabhāya namaḥ
87. om sūryaprāgdeśasañcārāya namaḥ
88. om suraśatrusuhṛde namaḥ
89. om kavaye namaḥ
90. om tulāvṛṣabharāśīśāya namaḥ
91. om durdharāya namaḥ
92. om dharmapālakāya namaḥ
93. om bhāgyadāya namaḥ
94. om bhavyacāritrāya namaḥ
95. om bhavapāśavimocakāya namaḥ
96. om gauḍadeśeśvarāya namaḥ
97. om goptre namaḥ
98. om guṇine namaḥ
99. om guṇavibhūṣaṇāya namaḥ
100. om jyeṣṭhānakṣatrasambhūtāya namaḥ
101. om jyeṣṭhāya namaḥ
102. om śreṣṭhāya namaḥ
103. om śucismitāya namaḥ
104. om apavargapradāya namaḥ
105. om anantāya namaḥ
106. om saṁtānaphaladāyakāya namaḥ
107. om sarvaiśvaryapradāya namaḥ
108. om sarvagīrvāṇagaṇasannutāya namaḥ

THE MANTRAS OF SHANI IN DEVANAGARI

1. ॐ शनैश्चराय नमः
2. ॐ शान्ताय नमः
3. ॐ सर्वाभीष्टप्रदायिने नमः
4. ॐ शरण्याय नमः
5. ॐ वरेण्याय नमः
6. ॐ सर्वेशाय नमः
7. ॐ सौम्याय नमः
8. ॐ सुखन्याय नमः
9. ॐ सुरलोकविहारिणे नमः
10. ॐ सुखासनोपविष्टाय नमः
11. ॐ सुन्दराय नमः
12. ॐ घनाय नमः
13. ॐ घनरूपाय नमः
14. ॐ घनाभरणधारिणे नमः
15. ॐ घनसारविलेपाय नमः
16. ॐ खद्योताय नमः
17. ॐ मन्दाय नमः
18. ॐ मन्दचेष्टाय नमः
19. ॐ महनीयगुणात्मने नमः
20. ॐ मत्यपावनपादाय नमः
21. ॐ महेशाय नमः
22. ॐ छायापुत्राय नमः
23. ॐ शर्वाय नमः
24. ॐ शततूणीरधारिणे नमः
25. ॐ चरस्थिरस्वभावाय नमः
26. ॐ अचञ्चलाय नमः
27. ॐ नीलवर्णाय नमः
28. ॐ नित्याय नमः
29. ॐ नीलाञ्जननिभाय नमः
30. ॐ नीलाम्बरविभूषाय नमः
31. ॐ निश्चलाय नमः
32. ॐ वेद्याय नमः
33. ॐ विधिरूपाय नमः
34. ॐ विरोधाधारभूमये नमः
35. ॐ भेदास्पदस्वभावाय नमः
36. ॐ वज्रदेहाय नमः
37. ॐ वैराग्यदाय नमः
38. ॐ वीराय नमः
39. ॐ वीतरोगभयाय नमः
40. ॐ विपत्परम्परेशाय नमः
41. ॐ विश्ववन्द्याय नमः
42. ॐ गृध्रवाहाय नमः
43. ॐ गूधाय नमः
44. ॐ कूर्माङ्गाय नमः
45. ॐ कुरूपिणे नमः
46. ॐ कुत्सिताय नमः
47. ॐ गुणाढ्याय नमः
48. ॐ गोचराय नमः
49. ॐ अविद्यामूलनाशाय नमः
50. ॐ विद्याविद्यास्वरूपिणे नमः
51. ॐ आयुष्यकारणाय नमः
52. ॐ आपदुद्धर्त्रे नमः

53. ॐ विष्णुभक्ताय नमः
54. ॐ वशिने नमः
55. ॐ विविधागमवेदिने नमः
56. ॐ विधिस्तुत्याय नमः
57. ॐ वन्द्याय नमः
58. ॐ विरूपाक्षाय नमः
59. ॐ वरिष्ठाय नमः
60. ॐ गरिष्ठाय नमः
61. ॐ वज्राङ्कुशधराय नमः
62. ॐ वरदाभयहस्ताय नमः
63. ॐ वामनाय नमः
64. ॐ ज्येष्ठापत्नीसमेताय नमः
65. ॐ श्रेष्ठाय नमः
66. ॐ मितभाषिणे नमः
67. ॐ कष्टौघनाशकार्त्रे नमः
68. ॐ पुष्टिदाय नमः
69. ॐ स्तुत्याय नमः
70. ॐ स्तोत्रगम्याय नमः
71. ॐ भक्तिवश्याय नमः
72. ॐ भानवे नमः
73. ॐ भानुपुत्राय नमः
74. ॐ भव्याय नमः
75. ॐ पावनाय नमः
76. ॐ धनुर्मण्डलसंस्थाय नमः
77. ॐ धनदाय नमः
78. ॐ धनुष्मते नमः
79. ॐ तनुप्रकाशदेहाय नमः
80. ॐ तामसाय नमः
81. ॐ अशेषजनवन्द्याय नमः
82. ॐ विशेषफलदायिने नमः
83. ॐ वशिकृतजनेशाय नमः
84. ॐ पशूनां पतये नमः
85. ॐ खेचराय नमः
86. ॐ खगेशाय नमः
87. ॐ घननीलाम्बराय नमः
88. ॐ काठिन्यमानसाय नमः
89. ॐ आर्यगणस्तुत्याय नमः
90. ॐ नीलच्छत्राय नमः
91. ॐ नित्याय नमः
92. ॐ निर्गुणाय नमः
93. ॐ गुणात्मने नमः
94. ॐ निरामयाय नमः
95. ॐ नन्द्याय नमः
96. ॐ वन्दनीयाय नमः
97. ॐ धीराय नमः
98. ॐ दिव्यदेहाय नमः
99. ॐ दीनार्तिहरणाय नमः
100. ॐ दैन्यनाशकराय नमः
101. ॐ आर्यजनगण्याय नमः
102. ॐ क्रूराय नमः
103. ॐ क्रूरचेष्टाय नमः
104. ॐ कामकोधकराय नमः
105. ॐ कलत्रपुत्रशत्रुत्वकारणाय नमः
106. ॐ परिपोषितभक्ताय नमः
107. ॐ परभीतिहराय नमः
108. ॐ भक्तसंघमनोभीष्टफलदाय नमः

The Mantras of Shani in Transliteration

1. om śanaiścarāya namaḥ
2. om śāntāya namaḥ
3. om sarvābhīṣṭapradāyine namaḥ
4. om śaraṇyāya namaḥ
5. om vareṇyāya namaḥ
6. om sarveśāya namaḥ
7. om saumyāya namaḥ
8. om suravandyāya namaḥ
9. om suralokavihāriṇe namaḥ
10. om sukhāsanopaviṣṭāya namaḥ
11. om sundarāya namaḥ
12. om ghanāya namaḥ
13. om ghanarūpāya namaḥ
14. om ghanābharaṇadhāriṇe namaḥ
15. om ghanasāravilepāya namaḥ
16. om khadyotāya namaḥ
17. om mandāya namaḥ
18. om mandaceṣṭāya namaḥ
19. om mahanīyaguṇātmane namaḥ
20. om martyapāvanapādāya namaḥ
21. om maheśāya namaḥ
22. om chāyāputrāya namaḥ
23. om śarvāya namaḥ
24. om śatatūṇīradhāriṇe namaḥ
25. om carasthirasvabhāvāya namaḥ
26. om acañcalāya namaḥ
27. om nīlavarṇāya namaḥ
28. om nityāya namaḥ
29. om nīlāñjananibhāya namaḥ
30. om nīlāmbaravibhūṣāya namaḥ
31. om niścalāya namaḥ
32. om vedyāya namaḥ
33. om vidhirūpāya namaḥ
34. om virodhādhārabhūmaye namaḥ
35. om bhedāspadasvabhāvāya namaḥ
36. om vajradehāya namaḥ
37. om vairāgyadāya namaḥ
38. om vīrāya namaḥ
39. om vītarogabhayāya namaḥ
40. om vipatparampareśāya namaḥ
41. om viśvavandyāya namaḥ
42. om gṛdhravāhāya namaḥ
43. om gūdhāya namaḥ
44. om kūrmāṅgāya namaḥ
45. om kurūpiṇe namaḥ
46. om kutsitāya namaḥ
47. om guṇādhyāya namaḥ
48. om gocarāya namaḥ
49. om avidyāmūlanāśāya namaḥ
50. om vidyāvidyāsvarūpiṇe namaḥ
51. om āyuṣyakāraṇāya namaḥ
52. om āpaduddhartre namaḥ
53. om viṣṇubhaktāya namaḥ
54. om vaśine namaḥ
55. om vividhāgamavedine namaḥ
56. om vidhistutyāya namaḥ
57. om vandyāya namaḥ
58. om virūpākṣāya namaḥ
59. om variṣṭhāya namaḥ
60. om gariṣṭhāya namaḥ
61. om vajrāṅkuśadharāya namaḥ
62. om varadābhayahastāya namaḥ
63. om vāmanāya namaḥ
64. om jyeṣṭhāpatnīsametāya namaḥ
65. om śreṣṭhāya namaḥ

66. om mitabhāṣiṇe namaḥ
67. om kaṣṭaughanāśakārtre namaḥ
68. om puṣṭidāya namaḥ
69. om stutyāya namaḥ
70. om stotragamyāya namaḥ
71. om bhaktivaśyāya namaḥ
72. om bhānave namaḥ
73. om bhānuputrāya namaḥ
74. om bhavyāya namaḥ
75. om pāvanāya namaḥ
76. om dhanurmaṇḍalasaṁsthāya namaḥ
77. om dhanadāya namaḥ
78. om dhanuṣmate namaḥ
79. om tanuprakāśadehāya namaḥ
80. om tāmasāya namaḥ
81. om aśeṣajanavandyāya namaḥ
82. om viśeṣaphaladāyine namaḥ
83. om vaśikṛtajaneśāya namaḥ
84. om paśūnāṁ pataye namaḥ
85. om khecarāya namaḥ
86. om khageśāya namaḥ
87. om ghananīlāmbarāya namaḥ
88. om kāṭhinyamānasāya namaḥ
89. om āryagaṇastutyāya namaḥ
90. om nīlacchatrāya namaḥ
91. om nityāya namaḥ
92. om nirguṇāya namaḥ
93. om guṇātmane namaḥ
94. om nirāmayāya namaḥ
95. om nandyāya namaḥ
96. om vandanīyāya namaḥ
97. om dhīrāya namaḥ
98. om divyadehāya namaḥ
99. om dīnārtiharaṇāya namaḥ
100. om dainyanāśakarāya namaḥ
101. om āryajanagaṇyāya namaḥ
102. om krūrāya namaḥ
103. om krūraceṣṭāya namaḥ
104. om kāmakrodhakarāya namaḥ
105. om kalatraputraśatrutvakāraṇāya namaḥ
106. om paripoṣitabhaktāya namaḥ
107. om parabhītiharāya namaḥ
108. om bhaktasaṁgha manobhīṣṭaphaladāya namaḥ

The Mantras of Rāhu in Devanagari

1. ॐ राहवे नमः
2. ॐ सैंहिकेयाय नमः
3. ॐ विधुन्तुदाय नमः
4. ॐ सुरशत्रवे नमः
5. ॐ तमसे नमः
6. ॐ फणिने नमः
7. ॐ गार्ग्यायनाय नमः
8. ॐ सुरारये नमः
9. ॐ नीलजीमूतसकाशाय नमः
10. ॐ चतुर्भुजाय नमः
11. ॐ खड्गखेटकधारिणे नमः
12. ॐ वरदायकहस्तकाय नमः
13. ॐ शूलायुधाय नमः
14. ॐ मेघवर्णाय नमः
15. ॐ कृष्णध्वजपताकवते नमः
16. ॐ दक्षिणाशामुखरथाय नमः
17. ॐ तीक्ष्णदंष्ट्राकरालकाय नमः
18. ॐ शूर्पाकारासनस्थाय नमः

19. ॐ गोमेधाभरणप्रियाय नमः
20. ॐ माषप्रियाय नमः
21. ॐ काश्यपर्षिनन्दनाय नमः
22. ॐ भुजगेश्वराय नमः
23. ॐ उल्कापातयित्रे नमः
24. ॐ शूलिने नमः
25. ॐ निधिपाय नमः
26. ॐ कृष्णसर्पराजे नमः
27. ॐ विशज्वालावृताऽस्याय नमः
28. ॐ अर्धशरीराय नमः
29. ॐ शात्रवप्रदाय नमः
30. ॐ रवीन्दुभीकराय नमः
31. ॐ छायास्वरूपिणे नमः
32. ॐ कठिनाङ्गकाय नमः
33. ॐ द्वीषच्छकच्छेदकाय नमः
34. ॐ करालास्याय नमः
35. ॐ भयंकराय नमः
36. ॐ क्रूरकर्मणे नमः
37. ॐ तमोरूपाय नमः
38. ॐ श्यामात्मने नमः
39. ॐ नीललोहिताय नमः
40. ॐ किरीटिने नमः
41. ॐ नीलवसनाय नमः
42. ॐ शनिसामन्तवर्त्मगाय नमः
43. ॐ चण्डालवर्णाय नमः
44. ॐ अश्व्यृक्षभवाय नमः
45. ॐ मेषभवाय नमः
46. ॐ शनिवत्फलदाय नमः
47. ॐ शूराय नमः
48. ॐ अपसव्यगतये नमः
49. ॐ उपरागकराय नमः
50. ॐ सोमसूर्यच्छविविमर्दकाय नमः
51. ॐ नीलपुष्पविहाराय नमः
52. ॐ ग्रहश्रेष्ठाय नमः
53. ॐ अष्टमग्रहाय नमः
54. ॐ कबन्धमात्रदेहाय नमः
55. ॐ यातुधानकुलोद्भवाय नमः
56. ॐ गोविन्दवरपात्राय नमः
57. ॐ देवजातिप्रविष्टकाय नमः
58. ॐ क्रूराय नमः
59. ॐ घोराय नमः
60. ॐ शनेर्मित्राय नमः
61. ॐ शुक्रमित्राय नमः
62. ॐ अगोचराय नमः
63. ॐ मानं गङ्गास्नानदात्रे नमः
64. ॐ स्वग्रहे प्रबलाढ्यदाय नमः
65. ॐ सद्ग्रहेऽन्यबलधृते नमः
66. ॐ चतुथ मतृनाशकाय नमः
67. ॐ चन्द्रयुक्ते चण्डालजातिसूचकाय नमः
68. ॐ सिंहजन्मने नमः
69. ॐ राज्यदात्रे नमः
70. ॐ महाकायाय नमः
71. ॐ जन्मकर्त्रे नमः
72. ॐ विधुरिपवे नमः
73. ॐ मादकाज्ञानदाय नमः
74. ॐ जन्मकन्याराज्यदात्रे नमः
75. ॐ जन्महानिदाय नमः
76. ॐ नवमे पितृहन्त्रे नमः
77. ॐ पञ्चमे शोकदायकाय नमः

78. ॐ द्यूने कलत्रहन्त्रे नमः
79. ॐ सप्तमे कलहप्रदाय नमः
80. ॐ षष्ठे वित्तदात्रे नमः
81. ॐ चतुर्थे वैर्यदायकाय नमः
82. ॐ नवमे पापदात्रे नमः
83. ॐ दशमे शोकदायकाय नमः
84. ॐ आदौ यशःप्रदात्रे नमः
85. ॐ अन्ते वैरप्रदायकाय नमः
86. ॐ कालात्मने नमः
87. ॐ गोचरचराय नमः
88. ॐ धने ककुत्प्रदाय नमः
89. ॐ पञ्चमे धिषणश्छदाय नमः
90. ॐ स्वर्भानवे नमः
91. ॐ वलिने नमः
92. ॐ महासौख्यप्रदायिने नमः
93. ॐ चन्द्रवैरिणे नमः
94. ॐ शाश्वताय नमः
95. ॐ सुरशत्रवे नमः
96. ॐ पापग्रहाय नमः
97. ॐ शाम्भवाय नमः
98. ॐ पूज्यकाय नमः
99. ॐ पाटीरपूरणाय नमः
100. ॐ पैठीनसकुलोद्भवाय नमः
101. ॐ भक्तरक्षाय नमः
102. ॐ राहुमूर्तये नमः
103. ॐ सर्वाभीष्टफलप्रदाय नमः
104. ॐ दीर्घाय नमः
105. ॐ कृष्णाय नमः
106. ॐ अतनवे नमः
107. ॐ विष्णुनेत्रारये नमः
108. ॐ देवाय नमः
109. ॐ दानवाय नमः

The Mantras of Rāhu in Transliteration

1. om rāhave namaḥ
2. om saiṁhikeyāya namaḥ
3. om vidhuntudāya namaḥ
4. om suraśatrave namaḥ
5. om tamase namaḥ
6. om phaṇine namaḥ
7. om gārgyāyanāya namaḥ
8. om surāraye namaḥ
9. om nīlajīmūtasaṁkāśāya namaḥ
10. om caturbhujāya namaḥ
11. om khaṅgakheṭakadhāriṇe namaḥ
12. om varadāyakahastakāya namaḥ
13. om śūlāyudhāya namaḥ
14. om meghavarṇāya namaḥ
15. om kṛṣṇadhvajapatākavate namaḥ
16. om dakṣiṇāśāmukharathāya namaḥ
17. om tīkṣṇadaṁṣṭrākarālakāya namaḥ
18. om śūrpākārāsanasthāya namaḥ
19. om gomedhābharaṇapriyāya namaḥ

20. om māṣapriyāya namaḥ
21. om kāśyaparṣinandanāya namaḥ
22. om bhujageśvarāya namaḥ
23. om ulkāpātayitre namaḥ
24. om śūline namaḥ
25. om nidhipāya namaḥ
26. om kṛṣṇasarparāje namaḥ
27. om viśajvālāvṛtā'syāya namaḥ
28. om ardhaśarīrāya namaḥ
29. om śātravapradāya namaḥ
30. om ravīndubhīkarāya namaḥ
31. om chāyāsvarūpiṇe namaḥ
32. om kaṭhināṅgakāya namaḥ
33. om dvīṣacchakracchedakāya namaḥ
34. om karālāsyāya namaḥ
35. om bhayaṁkarāya namaḥ
36. om krūrakarmaṇe namaḥ
37. om tamorūpāya namaḥ
38. om śyāmātmane namaḥ
39. om nīlalohitāya namaḥ
40. om kirīṭine namaḥ
41. om nīlavasanāya namaḥ
42. om śanisāmantavartmagāya namaḥ
43. om caṇḍālavarṇāya namaḥ
44. om aśvyṛkṣabhavāya namaḥ
45. om meṣabhavāya namaḥ
46. om śanivatphaladāya namaḥ
47. om śūrāya namaḥ
48. om apasavyagataye namaḥ
49. om uparāgakarāya namaḥ
50. om somasūryacchavi vimardakāya namaḥ
51. om nīlapuṣpavihārāya namaḥ
52. om grahaśreṣṭhāya namaḥ
53. om aṣṭamagrahāya namaḥ
54. om kabandhamātradehāya namaḥ
55. om yātudhānakulodbhavāya namaḥ
56. om govindavarapātrāya namaḥ
57. om devajātipraviṣṭakāya namaḥ
58. om krūrāya namaḥ
59. om ghorāya namaḥ
60. om śanermitrāya namaḥ
61. om śukramitrāya namaḥ
62. om agocarāya namaḥ
63. om māne gaṅgāsnānadātre namaḥ
64. om svagrahe prabalādhyadāya namaḥ
65. om sadgrahe'nyabaladhṛte namaḥ
66. om caturthe matṛnāśakāya namaḥ
67. om candrayukte caṇḍālajātisūcakāya namaḥ
68. om simhajanmane namaḥ
69. om rājyadātre namaḥ
70. om mahākāyāya namaḥ
71. om janmakartre namaḥ
72. om vidhuripave namaḥ
73. om mādakājñānadāya namaḥ
74. om janmakanyārājyadātre namaḥ
75. om janmahānidāya namaḥ
76. om navame pitṛhantre namaḥ
77. om pañcame śokadāyakāya namaḥ
78. om dyūne kalatrahantre namaḥ
79. om saptame kalahapradāya namaḥ
80. om ṣaṣṭhe vittadātre namaḥ
81. om caturthe vairyadāyakāya namaḥ
82. om navame pāpadātre namaḥ
83. om daśame śokadāyakāya namaḥ
84. om ādau yaśaḥpradātre namaḥ
85. om ante vairapradāyakāya namaḥ
86. om kālātmane namaḥ
87. om gocaracarāya namaḥ
88. om dhane kakutpradāya namaḥ

89. om pañcame dhiṣaṇaśṛṅgadāya namaḥ
90. om svarbhānave namaḥ
91. om baline namaḥ
92. om mahāsaukhyapradāyine namaḥ
93. om candravairiṇe namaḥ
94. om śāśvatāya namaḥ
95. om suraśatrave namaḥ
96. om pāpagrahāya namaḥ
97. om śāmbhavāya namaḥ
98. om pūjyakāya namaḥ
99. om pāṭīrapūraṇāya namaḥ
100. om paiṭhīnasakulodbhavāya namaḥ
101. om bhaktarakṣāya namaḥ
102. om rāhumūrtaye namaḥ
103. om sarvābhīṣṭaphalapradāya namaḥ
104. om dīrghāya namaḥ
105. om kṛṣṇāya namaḥ
106. om atanave namaḥ
107. om viṣṇunetrāraye namaḥ
108. om devāya namaḥ
109. om dānavāya namaḥ

The Mantras of Ketu in Devanagari

1. ॐ केतवे नमः
2. ॐ स्थूलशिरसे नमः
3. ॐ शिरोमात्राय नमः
4. ॐ ध्वजाकृतये नमः
5. ॐ नवग्रहयुताय नमः
6. ॐ सिंहिकाऽसुरी गर्भसम्भवाय नमः
7. ॐ महाभीतिकराय नमः
8. ॐ चित्रवर्णाय नमः
9. ॐ श्रीपिङ्गलाक्षकाय नमः
10. ॐ फुल्लधूमसकाशाय नमः
11. ॐ तीक्ष्णदंष्ट्राय नमः
12. ॐ महोदराय नमः
13. ॐ रक्तनेत्राय नमः
14. ॐ चित्रकारिणे नमः
15. ॐ तीव्रकोपाय नमः
16. ॐ महासुराय नमः
17. ॐ क्रूरकण्ठाय नमः
18. ॐ क्रोधनिधये नमः
19. ॐ छायाग्रहविशेषकाय नमः
20. ॐ अन्त्यग्रहाय नमः
21. ॐ महाशीर्षाय नमः
22. ॐ सूर्यारये नमः
23. ॐ पुष्पवद्ग्रहिने नमः
24. ॐ वरहस्ताय नमः
25. ॐ गदापाणये नमः
26. ॐ चित्रवस्त्रधराय नमः
27. ॐ चित्रध्वजपताकाय नमः
28. ॐ घोराय नमः
29. ॐ चित्ररथाय नमः
30. ॐ शिखिने नमः
31. ॐ कुलूत्थभक्षकाय नमः
32. ॐ वैडूर्याभरणाय नमः
33. ॐ उत्पातजनकाय नमः
34. ॐ शुक्रमित्राय नमः

35. ॐ मन्दसखाय नमः
36. ॐ गदाधराय नमः
37. ॐ नाकपतये नमः
38. ॐ अन्तर्वेदीश्वराय नमः
39. ॐ जैमिनिगोत्रजाय नमः
40. ॐ चित्रगुप्तात्मने नमः
41. ॐ दक्षिणामुखाय नमः
42. ॐ मुकुन्दवरपात्राय नमः
43. ॐ महासुरकुलोद्भवाय नमः
44. ॐ घनवर्णाय नमः
45. ॐ लम्बदेवाय नमः
46. ॐ मृत्युपुत्राय नमः
47. ॐ उत्पातरूपधारिणे नमः
48. ॐ अदृश्याय नमः
49. ॐ कालाग्निसन्निभाय नमः
50. ॐ नृपीडाय नमः
51. ॐ गृहकारिणे नमः
52. ॐ सर्वोपद्रववारकाय नमः
53. ॐ चित्राप्रसूताय नमः
54. ॐ अनलाय नमः
55. ॐ सर्वव्याधिविनाशकाय नमः
56. ॐ अपसव्यप्रचारिणे नमः
57. ॐ नवमे पापदायकाय नमः
58. ॐ पञ्चमे शोकदाय नमः
59. ॐ उपरागखेचराय नमः
60. ॐ अतिपूरुषकर्मणे नमः
61. ॐ तुरीये सुखप्रदाय नमः
62. ॐ तृतीये वैरदाय नमः
63. ॐ पापग्रहाय नमः
64. ॐ स्फोटककारकाय नमः
65. ॐ प्राणनाथाय नमः
66. ॐ पञ्चमे श्रमकारकाय नमः
67. ॐ द्वितीये स्फुटवाग्दात्रे नमः
68. ॐ विषाकुलितवक्त्रकाय नमः
69. ॐ कामरूपिणे नमः
70. ॐ सिंहदन्ताय नमः
71. ॐ कुशेध्मप्रियाय नमः
72. ॐ चतुर्थे मातृनाशाय नमः
73. ॐ नवमे पितृनाशकाय नमः
74. ॐ अन्त्ये वैरप्रदाय नमः
75. ॐ सुतानन्दनिधानकाय नमः
76. ॐ सर्पाक्षिजाताय नमः
77. ॐ अनङ्गाय नमः
78. ॐ कमराश्युद्भवाय नमः
79. ॐ उपान्ते कीर्तिदाय नमः
80 ॐ सप्तमे कलहप्रदाय नमः
81. ॐ अष्टमे व्याधिकर्त्रे नमः
82. ॐ धने बहुसुखप्रदाय नमः
83. ॐ जनने रोगदाय नमः
84. ॐ उर्ध्वमूर्धजाय नमः
85. ॐ ग्रहनायकाय नमः
86. ॐ पापदृष्टये नमः
87. ॐ खेचराय नमः
88. ॐ शाम्भवाय नमः
89. ॐ अशेषपूजिताय नमः
90. ॐ शाश्वताय नमः
91. ॐ नटाय नमः
92. ॐ शुभाशुभफलप्रदाय नमः
93. ॐ धूम्राय नमः
94. ॐ सुधापायिने नमः

95. ॐ अजिताय नमः
96. ॐ भक्तवत्सलाय नमः
97. ॐ सिंहासनाय नमः
98. ॐ केतुमूर्तये नमः
99. ॐ रवीन्दुद्युतिनाशकाय नमः
100. ॐ अमराय नमः
101. ॐ पीडकाय नमः
102. ॐ अमर्त्याय नमः
103. ॐ विष्णुदृष्टाय नमः
104. ॐ असुरेश्वराय नमः
105. ॐ भक्तरक्षाय नमः
106. ॐ वैचित्र्य कपोतस्यन्दनाय नमः
107. ॐ विचित्रफलदायिने नमः
108. ॐ भक्ताभीष्टफलप्रदाय नमः

The Mantras of Ketu in Transliteration

1. om ketave namaḥ
2. om sthūlaśirase namaḥ
3. om śiromātrāya namaḥ
4. om dhvajākṛtaye namaḥ
5. om navagrahayutāya namaḥ
6. om simhikā'surīgarbhasambhavāya namaḥ
7. om mahābhītikarāya namaḥ
8. om citravarṇāya namaḥ
9. om śrīpiṅgalākṣakāya namaḥ
10. om phulladhūmasakāśāya namaḥ
11. om tīkṣṇadaṁṣṭrāya namaḥ
12. om mahodarāya namaḥ
13. om raktanetrāya namaḥ
14. om citrakāriṇe namaḥ
15. om tīvrakopāya namaḥ
16. om mahāsurāya namaḥ
17. om krūrakaṇṭhāya namaḥ
18. om krodhanidhaye namaḥ
19. om chāyāgrahaviśeṣakāya namaḥ
20. om antyagrahāya namaḥ
21. om mahāśīrṣāya namaḥ
22. om sūryāraye namaḥ
23. om puṣpavadgrahine namaḥ
24. om varahastāya namaḥ
25. om gadāpāṇaye namaḥ
26. om citravastradharāya namaḥ
27. om citradhvajapatākāya namaḥ
28. om ghorāya namaḥ
29. om citrarathāya namaḥ
30. om śikhine namaḥ
31. om kulutthabhakṣakāya namaḥ
32. om vaiḍūryābharaṇāya namaḥ
33. om utpātajanakāya namaḥ
34. om śukramitrāya namaḥ
35. om mandasakhāya namaḥ
36. om gadādharāya namaḥ
37. om nākapataye namaḥ
38. om antarvedīśvarāya namaḥ
39. om jaiminigotrajāya namaḥ
40. om citraguptātmane namaḥ
41. om dakṣiṇāmukhāya namaḥ
42. om mukundavarapātrāya namaḥ
43. om mahāsurakulodbhavāya namaḥ
44. om ghanavarṇāya namaḥ
45. om lambadevāya namaḥ
46. om mṛtyuputrāya namaḥ
47. om utpātarūpadhāriṇe namaḥ
48. om adṛśyāya namaḥ

49. om kālāgnisannibhāya namaḥ
50. om nṛpīḍāya namaḥ
51. om gṛhakāriṇe namaḥ
52. om sarvopadravavārakāya namaḥ
53. om citrāprasūtāya namaḥ
54. om analāya namaḥ
55. om sarvavyādhivināśakāya namaḥ
56. om apasavyapracāriṇe namaḥ
57. om navame pāpadāyakāya namaḥ
58. om pañcame śokadāya namaḥ
59. om uparāgakhecarāya namaḥ
60. om atipūruṣakarmaṇe namaḥ
61. om turīye sukhapradāya namaḥ
62. om tṛtīye vairadāya namaḥ
63. om pāpagrahāya namaḥ
64. om sphoṭakakārakāya namaḥ
65. om prāṇanāthāya namaḥ
66. om pañcame śramakārakāya namaḥ
67. om dvitīye sphuṭavāgdātre namaḥ
68. om viṣākulitavaktrakāya namaḥ
69. om kāmarūpiṇe namaḥ
70. om simhadantāya namaḥ
71. om kuśedhmapriyāya namaḥ
72. om caturthe mātṛnāśāya namaḥ
73. om navame pitṛnāśakāya namaḥ
74. om antye vairapradāya namaḥ
75. om sutānandanidhānakāya namaḥ
76. om sarpākṣijātāya namaḥ
77 om anaṅgāya namaḥ
78. om karmarāśyudbhavāya namaḥ
79. om upānte kīrtidāya namaḥ
80. om saptame kalahapradāya namaḥ
81. om aṣṭame vyādhikartre namaḥ
82. om dhane bahusukhapradāya namaḥ
83. om janane rogadāya namaḥ
84. om urdhvamūrdhajāya namaḥ
85. om grahanāyakāya namaḥ
86. om pāpadṛṣṭaye namaḥ
87. om khecarāya namaḥ
88. om śāmbhavāya namaḥ
89. om aśeṣapūjitāya namaḥ
90. om śāśvatāya namaḥ
91. om naṭāya namaḥ
92. om śubhāśubhaphalapradāya namaḥ
93. om dhūmrāya namaḥ
94. om sudhāpāyine namaḥ
95. om ajitāya namaḥ
96. om bhaktavatsalāya namaḥ
97. om simhāsanāya namaḥ
98. om ketumūrtaye namaḥ
99. om ravīndudyutināśakāya namaḥ
100. om amarāya namaḥ
101. om pīḍakāya namaḥ
102. om amartyāya namaḥ
103. om viṣṇudṛṣṭāya namaḥ
104. om asureśvarāya namaḥ
105. om bhaktarakṣāya namaḥ
106. om vaicitryakapotasyandanāya namaḥ
107. om vicitraphaladāyine namaḥ
108. om bhaktābhīṣṭaphalapradāya namaḥ

Advanced Mantra Selection from the Astrological Chart

Body Level: The Ascendant and its Lord

The Ascendant is the point in the zodiac rising at the time of birth. This is very important for the body and its health. The 360 degrees of the zodiac are divided into 12 sections starting from the Ascendant and these are called the 'houses' of the chart. One major difference between the Western and Vedic Astrological systems is that the Western system starts the houses from the Ascendant point while the Vedic system takes the Ascendant as the centre or approximate centre of the 1st house. The simplest house system divides the 360 degrees into 12 equal parts or houses. For more information about this, you can study almost any book on astrology but the simplest thing to do is to get a print out of your chart showing the 12 houses and their rulers. Topics seen from the 12 houses include:

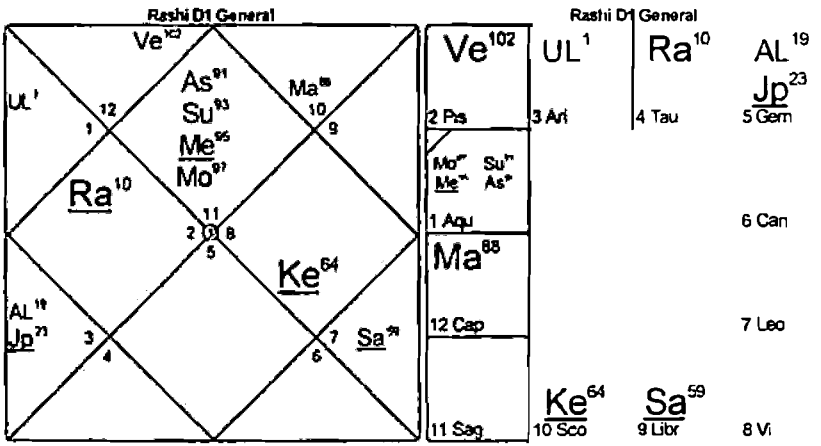
1. Body, health, intelligence, fame
2. Family, food, wealth
3. Siblings, courage, enterprise
4. Mother, home, property, friends
5. Children, creativity
6. Disease, enemies, pets
7. Spouse, partners, business
8. Inheritance, old karma
9. Father, religion, fortune
10. Status, career
11. Income, social network
12. Expenses, retreats, passing away

If you know the planets in the houses and the ruler of each house, then you can see which planets' mantras may help if there are issues in some area of your life. For health, the most important houses are the 1st, 8th and 10th. For these, you can do the mantras based on the count from the Ascendant to the Lords of these houses.

Here is the chart of a great saint from India, Shrī Rāmakrishna Paramahaṁsa. He attained a high state very young in life but followed the spiritual paths of all the great religions so I'm sure he would not mind us using his chart for our learning. This chart is from Shri Jyoti Star 7 and shows the mantra number for each planet. On the left is the chart in North Indian style and on the right is the South Indian style. The South Indian chart has the houses numbered. You can see that the first house is Aquarius (ruled by Saturn), the 2nd Pisces (Jupiter), the 3rd Aries (Mars), the 4th Taurus (Venus), the 5th Gemini (Mercury), the 6th Cancer (Moon),

the 7th Leo (Sun), the 8th Virgo (Mercury), the 9th Libra (Venus), the 10th Scorpio (Mars), the 11th Sagittarius (Jupiter) and the 12th Capricorn (Saturn).

In your chart, the rising sign may be different but the rulers that were given above in brackets remain the same for the signs. It is easiest to consider the rising sign as the 1st house and then assign the other houses to the signs in order around the zodiac as we do in this example. We will need the house rulers most often.



As an example, let us derive the numbers of the mantras for the three health related houses. The first, and most important is the count from the Ascendant to the ruler of the 1st house. In the chart above you can see it says As91 in Aquarius. So 91 is the number for the Ascendant (As). Aquarius is ruled by Saturn so we look for Saturn and see Sa59 in Libra. So we compute 59 - 91 + 1 = - 31 and as it is negative, we add 108 so we get 108 - 31 = 77. This mantra is found on the Saturn list. We use the list of the planet we count to. It is that planet from the view point of the Ascendant, which is our native intelligence.

The other houses that could be important are the 8th (Virgo), which is ruled by Mercury, which is also in Aquarius with number 95. So the count is 95 - 91 + 1 = 5 and to the 10th house (Scorpio) ruler Mars, which is in Capricorn and whose number is 88. So 88 - 91 + 1 = -2 and then add 108 giving 108 - 2 = 106.

Mind Level: From the Moon

The first way of supporting one's emotional, mental and social experience is to calculate the mantras for different key planets from the Moon. One way to decide key planets is based on their association with a

key house. See **Body Level: The Ascendant and its Lord** above, for an explanation of houses. Count from the Moon to the planet as we did above from the Ascendant

Mind Level: Dashās including Conditional Dashās

Everyone has heard about Vimshottari Dashā. It is a brilliant system that works well for everyone. However, in some charts astrologers struggle to apply it. This is because there are nine conditional Dashās that apply in certain charts. These work a lot like Vimshottari but have different rules so the cycles come out different. The best known of these is Astottari Dashā. In the Shri Jyoti Star software, if you click on a Dashā listing and select 'Dashās for this' in Version 7 or just look at the list on the Dashās page in earlier versions, it puts an asterisk against the applicable Conditional Dashās. These Conditional Dashās are the nine Dashās listed after Vimshottari Dashā at the top of the Dashā list. You can then click on one of applicable Dashās and see what period you are in to get the mantra. Count to this planet as described previously. Because these mantras are based on the 108 Padas, they are especially connected to the Nakshatra based Dashās like Vimshottari.

Soul Level: From the Sun

One can compute the mantra for any planet from the Sun and this supports the experience from the soul level. The Sun is considered the soul of all as well as telling us about our own ego. In the next paragraph, we explore a more personalized view of the incarnate soul. One way to decide which planets to choose is based on their association with a key house.

Soul Level: Chara Karakas

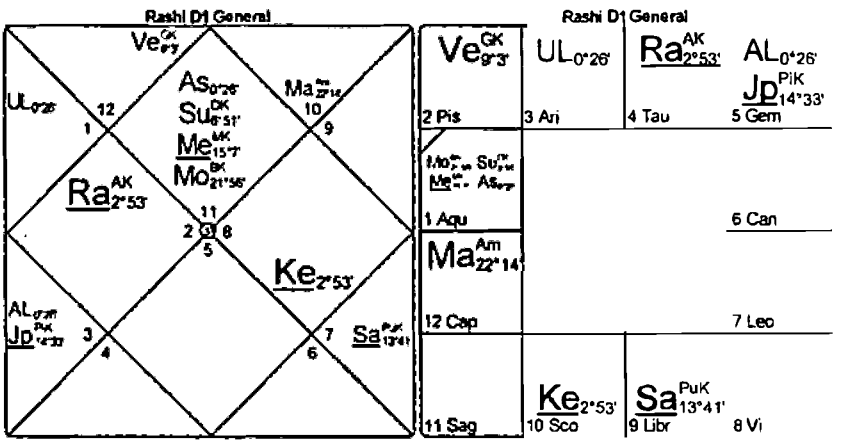
The Chara Kārakas (CK) are the weekday planetary rulers Sun to Saturn plus Rāhu for a total of eight. Based on their degrees, they are assigned roles in the life of the soul. The one with the highest degree position in its sign is called the Atma Kāraka (AK) and is considered to be the king of the chart. This planet is the one that most represents your current incarnation. For example, suppose the Moon is at 29°20' and all the other planets have lesser values (ignoring signs), then the Moon becomes the AK. For Rāhu, because it is naturally retrograde, one has to subtract its degrees and minutes from 30. Ketu, the other eclipse point, is not used in this scheme as it is the planet for liberation, not incarnation.

If all of these planets are sorted by their degrees and minutes in their sign, then this gives the CK list. From the highest to the lowest, the positions assigned are:

Atma Kāraka (AK)	Soul planet
Amatya Kāraka (AmK)	Best friend or advisor, career and work
Bhratri Kāraka (BK)	Siblings and key teachers, spirituality
Matri Kāraka (MK)	Mother, home and stability
Pitri Kāraka (PiK)	Father and all elders
Putra Kāraka (PK)	Children and followers
Gnati Kāraka (GK)	Colleagues and relatives
Dāra Kāraka (DK)	Spouse and prosperity

Some people leave out the Putra Kāraka while some others exclude the Pitri Kāraka but these are vital parts of our life so I do not recommend this.

The advantage of this list is that one can now see the relationship between the soul and other key players in one's life. If you calculate the number for the AK and other CK then you can work out the count from the AK to each of the others. If you want to enhance that relationship or that area of life, then this is a powerful way to find a helpful mantra.



Here is Rāmakrishna's chart with each planet labeled with its Chara Kāraka status. Now we can find mantras for various areas of the person's life that will be especially meaningful as they are from the viewpoint of the incarnate soul, the AK. For example, we count career from the AK to the AmK, which is Mars with number 88 (the numbers are as given on the chart on page 497). The AK Rāhu has number 10. So the count is 88 – 10 + 1 = 79. The mantra is seen on the Mars list and can be helpful with matters of career.

Secrets of Vimshottari Dashā

As a bonus I have decided to publish some unique secrets about Jyotisha or Vedic Astrology. This chapter describes the insights that came to me this year (2015) regarding the sequence and cycle lengths of the two most important Dashā systems. These systems provide a way of predicting by defining planetary cycles or periods. Each planet is given a certain number of years and then within each such major period, there are sub-periods (and sub-sub periods) assigned to the planets in the same way as the major periods. These systems are so astonishingly accurate that even Western astrologers use them.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. So both these remarkable and interesting secrets were given to me and I am sharing them with you.

The Vimshottari Dashā

This system has a total length of 120 years and is called the 'king' of the Dashā systems, of which there are more than 30. While most of them are only to be used for certain charts or certain issues, Vimshottari is generally applicable. The structure of the Dashā consists of a sequence of the nine planets and a fixed length for each. The mystery was how one derived this sequence and its cycle lengths.

The Sequence of the Vimshottari Dashā Lords

The main part of the sequence follows from the relative speeds of the planets (Grahas) as observed from Earth leaving out the lunar elements, Moon, Rāhu and Ketu. This has been pointed out before. Everything else here is original research.

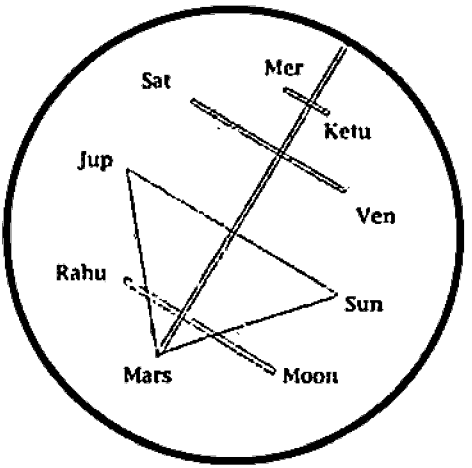


Figure 1. The Sequence

In Figure 1, the Grahas have been placed in their natural speed sequence with the Sun taking the place of the Earth as it appears to us. This gives the order Mercury, Venus, Sun, Mars, Jupiter, Saturn. This is also, of course, the order of the planets going out from the Sun. The further out, the longer the planet takes to orbit the Sun so the slower it seems to be moving as observed from the Earth. It is a natural presumption that the ancients observed the speeds first before they figured out that this was based on relative distances from the Sun.

How this astronomical observation is applied to Jyotisha: There are several core applications. 1) The Lordships of the signs, 2) the Hora lords and 3) the days of the week.

1. **The Lordship of the Signs:** Leo and Cancer are adjacent and these are assigned to the Sun and the Moon respectively. The lordships of the rest of the signs are then assigned according to the astronomical order moving around the zodiac in both directions. That means, the next two signs are given to Mercury (Gemini and Virgo). The next two are ruled by Venus (Taurus and Libra) and then there comes the signs of Mars (Aries and Scorpio). After that comes Jupiter's signs (Sagittarius and Pisces) and finally Saturn's signs (Capricorn and Aquarius).

2. **The Hora Lords:** Dividing the zodiac into 24 parts follows naturally from the 12 Lunar months with each one having a waxing and waning half (12x2=24). As the Ascendant rotates through the zodiac once in a day, the day naturally divides into 24. The lordship sequence is Saturn,

Jupiter, Mars, Sun, Venus, Mercury and the Moon. This is in the descending order of observed speed.

3. **The Days of the Week:** The first hour of the first day was given to the Sun, hence Sunday. After that, the Hora sequence follows and keeps repeating. After 24, the next is the Hora of the Moon. Hence the second day was called the day of the Moon (Monday, Lundi, etc.). By continuing this method, all the rest of the days' planetary lords arise – Mars (Tuesday, mardi), Mercury (Wednesday, mercredi), Jupiter (Thursday, jeudi), Venus (Friday, vendredi) and Saturn (Saturday, samedi). I give the French also as it shows how another language links with the weekday planets.

In 1 and 3, the Sun and Moon are adjacent in the sequence. As 3 arises from 2, this adjacent position can be derived from the pure velocity order where the Moon comes first several places ahead of the Sun. This supports putting the Sun next to the Moon in the Nakshatra Lordships.

All these sequences keep repeating. Everything in Jyotisha is cyclical as it is with the Nakshatra lords. That is the lords are placed around a circle in Figure 1. First the true planets and the Sun are placed by the observed velocity sequence and now we explain how the lunar group is added.

The Lunar Group

The lunar group consists of the Moon and its nodes, as these are not in the list of planets going out from the Sun. The nodes, Rāhu and Ketu, are the eclipse points where the Moon's orbit crosses that of the Earth around the Sun. Since the Moon's orbit gives rise to the nodes, they form a natural group. According to Jyotisha rules, the Moon is Jala or water, Ketu is Agni or fire and Rāhu is Vāyu or wind. These 'elements' or Tattvas in Sanskrit are the very core of Jyotisha. According to the wider Vedic literature, they appeared very early in the process of creation and all material things were made from them. Virtually everything in Jyotisha has deep roots in the five Tattvas.

The Dharma Trikona

Mars is the lord of the natural first house, Aries, and the Sun and Jupiter rule its trines. This is called the Dharma Trikoṇa (triangle) made up of the three fire signs. The importance of this can be seen in a regular North Indian Vedic chart in Figure 2.

Application to Nakshatras: It is mentioned in the Vāmana Purāṇa and many other Vedic texts that goddess Narasimhī shakes her mane and the Nakshatras are tossed about. This is a clear allusion to the

central Nakshatra of the Vimshottari sequence being ruled by Mars. Narasimhī is the Shakti of Mars and to shake the stars, she must be standing in the centre of them. Otherwise, any Graha's Shakti could have done this.

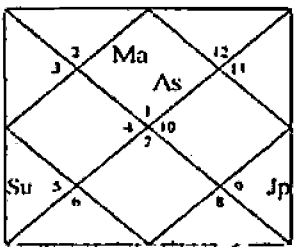


Figure 2. Dharma Trikoṇa in the Vedic Chart

If we look at Figure 1 and imagine Mars in the centre of the sequence, we can see the Sun and Jupiter on either side. It would make a foundational trine, if these two Grahas were also central to their halves of the sequence, each half being inclusive of the central ruler Mars. For this, one Graha must be added either side of Mars.. We know the correct position is the Moon is next to the Sun and Mars, Rāhu is the other side of Mars and Ketu is opposite it in the circle.

Inserting the Lunar group: There are a number of good reasons for the placement of the Moon and the nodes where we know them to be. Likely, the most important reason is from the consideration of the **Tattvas and Kendras**. The Kendras are the four angles of the Vedic chart, the 1st, 4th, 7th and 10th houses. In Figure 3 and its explanation below, we can see that the Agni Grahas (Sun, Mars, Ketu) are associated with the 10th house where they have directional strength. Similarly, the Jala Grahas (Moon, Venus) are associated with the fourth house, where they have directional strength. These opposite houses form a pair on the 4-10 axis.

If we look at the sequence from Ketu to Mars in Figure 1, we see that Agni oscillates with Jala, the 10th oscillates with the 4th like this: *Ketu (Agni, 10), Venus (Jala, 4), Sun (Agni, 10), Moon (Jala, 4) and Mars (Agni, 10).* For the rest of the sequence, Vāyu (the 7th) oscillates with the other Tattvas of the 1st house like this: *Rāhu (Vāyu, 7), Jupiter (Akāsha, 1), Saturn (Vāyu, 7) and Mercury (Prithvi, 1).* As the Rishis use these Tattvas and Kendras as the foundation of the rules throughout Jyotisha, this may well have been their reason for this ordering. This grouping based on the tattvas requires the Lunar Group to be placed where they are known to be.

Enmity pairs: If we look at the Nakshatra sequence in Figure 1 and the two halves of the sequence either side of Mars, we see that the Moon is opposite Rāhu and Mercury is opposite Ketu. In addition, Venus is opposite Saturn. This is shown by lines between them in the diagram. Thus all the Grahas not in the Dharma Trikoṇa (the triangle in Figure 1)

can be put in pairs. We can see that this groups natural opponents. The Moon fights Rāhu and Mercury fights Ketu. Venus battles Saturn because his coldness always threatens to ruin her love and friendliness. These pairs of opposites are indeed opposite in the sequence.

This is the hidden implication in the story of Narasimhī. The tension between the pairs causes their energies to mix and any shaking can cause the results to exchange. E.g. The Venus lordship can become like Saturn. That leaves only the Dharma Trikoṇa anchoring the whole set but Jupiter and the Sun are still linked like the other pairs.

We can postulate more reasons. Putting the Moon next to the Sun is like Cancer being next to Leo. Putting the nodes opposite each other in the circle is also as one might expect. As explained above, we are using a circle, as everything in Jyotisha is a circle. This circle lets us shift Mercury from one end of the astronomical sequence (Mercury to Saturn) to the other end of the Nakshatra lordship sequence (Ketu to Mercury).

Now it is clear that the sequence, which we know is correct, has as its root the Dharma Trikoṇa and the rest of the places are based on the oscillation across the Kendra axes and the juxtaposition or mirror positioning of mutual opposites or enemies.

In this way, we have derived the sequence of the Vimshottari lords from Ketu to Mercury based on the observation of the relative speeds, the Tattvas, the mutual enmities and other supporting reasons, none of which require considering the lengths of the Dashās.

Secret of Tāra Bala, Hidden in Plain Sight

In Vedic Astrology, we are very familiar with the Dharma Trikoṇa in the Rāshi chart (standard sign chart). It represents a core element, being the Ascendant's trine. Of great importance is the discovery, hidden as ever in plain sight, of the Dharma Trikoṇa in the Vimshottari sequence. At the centre is Mars just as it is the natural lord of the Ascendant in the Rāshi chart, as lord of Aries. This key discovery unlocks the secret of the Tāra Bala or star strength whose most important principle is that the 3rd, 5th and 7th star from the Moon are challenging and even punishing places. 'Stars' refers to the positions in the sequence of Nakshatras and their lords.

We see that these are exactly the places of the Dharma Trikoṇa if we place the Moon in the first place ruled by Ketu. Just as Aries is the natural 1st house for the Kāla Purusha (the great Creator), Ketu's is also His first star. Aries starts with Ashwini Nakshatra, which is ruled by Ketu. If the Moon is in Ketu's star, then the 3rd, 5th and 7th Nakshatras or stars are ruled by the Sun, Mars and Jupiter.

Why are the places of Dharma so difficult? By now many readers may have had an 'aha' moment and be ready to answer this. Following Dharma is difficult and demanding and if we fail, then punishment follows. On the other hand, success brings great rewards. This is discussed in detail in the section *Secrets of the Tāra* Bala below.

The Vimshottari Dashā Periods

Balancing the Tattvas and Directional Strength

The Tattvas (elements) are Akāsha (space), Vāyu (wind), Agni (fire), Jala (water) and Prithvi (earth). The three Agni Grahas are Sun, Mars and Ketu and the two Jala ones are the Moon and Venus. Jupiter is Akāsha and Mercury is Prithvi. Saturn and Mars are Vāyu.

These four groups are associated with the four Kendras or angles of the Vedic chart based on the direction in which they gain maximum directional strength, called Dig Bala. Jala is strong in the 4th house and Agni in the 10th. As these two houses face each other, they form a group (G1 = 4 & 10). Vāyu is strong in the 7th house and the others gain strength in the 1st house so they form another group (G2 = 1 & 7). The Dig Bala groupings are shown in Figure 3.

In Figure 1, we can see the sequence and we note the grouping of Agni and Jala **alternating** in the first half of the sequence, including the central lord Mars: Ketu, Venus, Sun, Moon and Mars. This is **G1**.

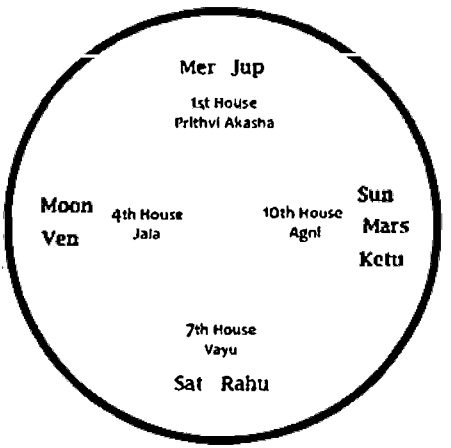


Figure 3. Groups by Tattva

The rest of the sequence **alternates** between Vāyu and the others: Rāhu, Jupiter, Saturn and Mercury. This is **G2**.

The Periods of the Dashās

Each lord has a period in the Dashā. They rule our life for a certain number of years. The lengths of the periods have proved a great mystery and no

satisfactory explanation about it has ever been given, whether in the ancient or modern literature. However, the Dashā works very well, so well that many Western astrologers who take little interest in Jyotisha are still found using this Dashā.

Its name is Vimshottari, literally meaning 120 years, the natural length of life according to the ancient sage Mahārishi Parāshara.

The master key in what follows is based on a concept used in Mathematics or Physics. It is that of symmetries that may, in reality, be slightly broken. The whole universe started as a perfect symmetry of forces, which break sequentially allowing diversity to emerge. Here we are concerned with symmetries within groups, which are sustained in order to uphold the principle of the group but break slightly to accommodate the reality of life. The sages who created this system worked into it astronomy and the elements (Tattvas). They also included key social and psychological ideas, which provide the symmetry breaking. It works, as all these factors, which are natural to life, have been included.

For example, suppose a = 10 and b = 11. We can safely argue that a = b as long as we allow the small difference to emerge at a later stage of the computation. It is, after all, approximately correct. They are naturally equal but allow a small difference to accommodate some required restriction of this world. Thus, we will derive the Vimshottari periods by identifying key symmetries and then allowing some to break by at most 1 year, a limit chosen right at the start. The reader will quickly recognize these symmetries and how the derivation of the periods was hidden for so long just because this method of approximate symmetries was missed.

Pandit Sanjay Rath, myself and many others who have thought about this problem have noted that Rāhu could be 18 years because of its rotational period (18.6 years). Some might give it 19 years because of the Metonic cycle of the eclipses. We could set this as one equation, which we shall write like this

Ra = 18 (or perhaps 19) (E1)

However, we will see later that we will derive Rāhu's cycle without this equation! Even though we do not use this equation, it is interesting that Vimshottari Dashā does use 18 years and Astottari Dashā (see page 498) uses 19 years for Rāhu. We cannot rule out that this was a factor in the original formulation of these Dashās.

Derivation

The symbol of the Graha is used here for the period of the Graha in the Dashā. For example, 'Ra' stands for the length of Rāhu's cycle. In

what follows, we define a number of symmetries, which allow us to write equations relating the Graha cycles to each other. When there are sufficient equations, we can solve them to find the result. Eventually we find that some adjustments have to be made so that the symmetries are broken by no more than one year and this is done on rational grounds based on simple psychological or sociological observations.

The Rishis used integers so it is not necessary for us to consider rational numbers (fractions). Fractional relationships only emerge after the symmetries break. All the final results are still integers.

Now, Pandit Rath teaches[23], from his ancient and distinguished tradition of Jyotisha teachers, that a defining characteristic of the Vimshottari Dashā is that

Su + Mo = Ju (E2)

This is based on the obvious truth that the Sun (father) + the Moon (mother) = Jupiter (the child). It also establishes an idea that a fire planet (naturally male) combines with the watery Moon (naturally female) to give a third Graha. As mentioned above, we have another triplet like this with an Agni Graha and the Moon, called the Lunar group. If we apply the same principle, we can write

Ke + Mo = Ra (E3)

In the same theme, we can combine Mars with the Moon and the natural consequence has to be Mercury. Mercury rules the earth Tattva and Mars is said to be the son of the Earth and represents the lords of the Earth. It is exalted in the cardinal Earth sign, Capricorn. Thus,

Ma + Mo = Me (E4)

Now we note that this heterosexual process has given us most of the Grahas in the second half of the sequence from those in the first half (Agni + Jala group). We are just left with the pair Saturn and Venus. The ancient texts say that Venus in a sign of Saturn can indicate a non-reproductive relationship. Thus, the Moon is not involved and it follows naturally to propose

Sa = Ve (E5)

Tattva and Dig Bala Symmetries

As discussed above, there are four Kendras in the chart and each group of Grahas associated with a Tattva (element) has directional

[23] Sanjay Rath, *Course on the Jaimini Sūtras*, 2007.

strength (Dig Bala) in one Kendra or direction. These groups are the most basic symmetries. Thus, we can assert that **all the Grahas that have Dig Bala in the same direction (Kendra) have the same Dashā length or a simple multiple**:

Agni/fire: Su = Ma = Ke (E6)

Vāyu/wind: Sa = Ra (E7)

Jala/water: Ve = 2 x Mo (E8)

Prithvi/earth and Akāsha/space: Ju = Me (E9)

Naturally we ask, **why not Ve = Mo?** This is because we know that *fire* + Moon = *wind* (E3) and Sa (*wind*) = Ve (E5). That means Ve must be greater than Moon to accommodate *fire*. Therefore, the Moon and Venus cannot be equal.

The second pure relationship after one times (equality) is two times. As the Jala Tattva planets are the only pure female energy planets and are responsible for harmony and balance, they cannot have a broken symmetry like a fraction. While x1 has a male energy, x2 has a distinct female energy. Together in strength they give great wealth (2nd house) and they are both strong in Taurus (2nd sign). In fact, Venus rules Taurus and the Moon has Taurus as its MulaTrikoṇa, as well as exaltation, so they are effective co-lords. Philosophically, they exemplify the power of two or duality. Together they ensure multiplication.

It should be noted that this principle of the Grahas grouped by Kendras having equal periods can be derived from *Jaimini Upadesha Sūtras* 3.1.9. He says '*samānaḥ kālaḥ*'. Both equal and times two can be taken from '*samānaḥ*' as it means symmetry or evenness. '*Kālaḥ*' means time or period.

Planet	Start Age	End Age	Brief Description
Mo	0	1	All about the mother
Ma	1	3	Developing muscles
Me	3	12	Learning
Ve	12	32	Relationships and children
Jp	32	50	Maturing in prosperity, knowledge
Su	50	70	Leadership in society
Sa	70	120	Retirement

Table 1. Naisargika Dashā

Before the next step, it is important to review the **Naisargika Dashā.** It is taught by Parāshara[24], and is arguably the most foundational of all the Dashās. Naisargika means natural. This is because the sequence is the same for everyone and is based on normal life experience (Table 1).

Obviously, the brief descriptions given in the table do not do justice to the phases of life, but it is easy to see how the Rishis assigned the planets and the years. Typically, society draws its leadership from those who are 50 and older. They have largely completed their family responsibilities and thereby learned the needs of society. It is clear that old age sets in on average after 70. These two numbers, 50 for the Sun and 70 for Saturn are a core Jyotisha concept.

The Agni plus Jala Grahas form one natural group, G1. The rest form another, G2. The first contains the Sun, the light of all, and the second, its natural opposite Saturn, being furthest away and dimmest. If we take the numbers for the Sun (50) and Saturn (70) from the Naisargika Dashā, which add up to 120, we can assign them to their respective groups.

So let us set

G1 = Ma + Mo + Su + Ve + Ke = 50 (E10)

G2 = Ra + Ju + Sa + Me = 70 (E11)

Thus, we have the 120 years of the total Vimshottari Dashā. Now let us see if we can derive the individual lengths using E10, E11 and the other equations. First, we note

G1 – G2 = 50 – 70

G2 – G1 = 20

Writing this out we get:

(Ma + Mo + Su + Ve + Ke) – (Ra + Ju + Sa + M) = 70 - 50

and reordering to help show the use of our other equations gives:

(Ju – Su – Mo) + (Ra – Ke) + (Me – Ma) + (Sa – Ve) = 20

Thus, substituting using E2, E3, E4 and E5

0 + Mo + Mo + 0 = 20

2 x Mo = 20

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[24] *Brhat Parashara Hora Shastra, Dashadhyaya.* This is Chapter 48 in the Girish Chand Sharma edition from Sagar Publications.

Thence, Mo = 10 and, using E8, Ve = 20

The Symmetry Breaks

This result and our equations are enough to derive all the cycle lengths of the Grahas. We will find that Ve = Sa = Ra = Me = Jp = 20 and the rest all equal 10. If we put these numbers back into E10 and E11, we find that some of the numbers are too large. This is because some of the symmetries are actually only approximate, even though closely so.

We must now apply some considerations as the Rishis did in creating the Naisargika Dashā. This involves some natural sociological or psychological concepts that are true over the ages.

We have said Sa = Ve but Saturn must be less than Venus or infertility would be as common as fertility and mankind would have died out long ago, so

Sa = 19

Rāhu is the Graha of disagreement. He will never agree exactly with anybody so his length must differ from all others. Thus, from E7 we get

Ra = 18

Now we have the length of Rāhu without need for E1. However, if we had used E1, we would have immediately got Sa = 19 as Ra = Sa and Sa = Ve and we are only adjusting any symmetry by at most one year.

This means

Ke = Ra – Mo = 18 – 10 = 8 + or – 1, so Ketu could be 7, 8 or 9

From E10 it follows that Ma + Su + Ke = 50 – Ve – Mo = 20

By E6. Ma, Su and Ke must not differ by more than 1.

Thus, the only possible solutions are Ke = 7, Su = 7, Ma = 6 or Ke = 7, Su = 6, Ma = 7

So Ketu is fixed at 7 and we are left with a choice of Sun or Mars being greater, which by E2 and E4 indicates a choice between Jupiter and Mercury being greater. We have already noted that Venus must be greater (in length) than Saturn to represent procreation predominating over asceticism and infertility. Now we ask, what predominates in our ordinary lives as a species – wisdom (Jupiter) or material prosperity and intellectual activities (Mercury)? Whatever we might like to think, the answer is obvious. Mercury must be greater (in length) than Jupiter.

Thence, Su = 6 and Ju = 16 from E2 and Ma = 7 and Me = 17 from E4.

We can note many more small arguments for this choice. Jupiter is related to Gaṇesha whose number is 4 and 16 = 4 x 4. The natural age of maturity of Jupiter is 16. In the Naisargika Dashā, Jupiter's age is 32 = 16 x 2. Either Su and Ju are both even or Ma and Me are even. The other pair must be odd. 7 and 17 are prime numbers while 6 and 16 contain multiples of 2 and 3 or 4 and thus have more harmonies in them. The Sun and Jupiter are more inclined to harmony than Mars and Mercury.

We have now arrived at the correct list of periods. In the process, we have discovered that the numbers are based on core astronomical and astrological principles leading to symmetries, which in some cases break to reflect the realities of this world.

Thus, the Vimshottari Dashā is deeply grounded in the reality of life so it is not surprising that it works so beautifully if one understands how to use it. Hopefully, after reading this and the next section, this knowledge will move one to another level. Without a proper grasp of the Tāra Bala or star strength, key factors will be missed. I am giving some important points here. You will get more by carrying these thoughts further.

Secrets of Tāra Bala

Tāra Bala or Dinam is the study of the count of the Nakshatras from the Moon (primarily) in their cycles of nine. As there are 27 Nakshatras, there are 3 cycles of the 9 lords around the zodiac. The natural lords are the Vimshottari sequence starting from Ketu. The principal concept that astrologers rely on is that the 3rd, 5th and 7th positions are 'bad' and the rest are mainly 'good'. Each position was labelled by the ancients with a Sanskrit name that gives the clue to the importance of that Nakshatra but these are often blindly applied without any thought about what the ancients hid in these names. Our study of the sequence has revealed secrets, hidden in plain sight, but not discussed anywhere. They are indeed vital for the study of this area. That is the existence of the Dharma Trikoṇa in the Nakshatra sequence and the mutual enmities between the other pairs of opposing lords.

The Dharma Trikoṇa stands out from the clashes of the other lords and looks like a haven of justice and peace but then we observe that this group coincides perfectly with these 'bad' positions. Starting from the star lorded by Ketu, there is the Sun associated with the 3rd which is called Vipat, Mars with the 5th that is called Pratyak and Jupiter with the 7th that is called Naidhana. Now we shall see how this may be understood:

Vipat is to strike down or kill or fly away like arrows. It is the power of the king to destroy those who violate the dharma. It is ruled by the Sun, the Graha that represents the king. The Sun also represents wealth. Therefore the Nakshatra in this position is critical for acquiring or losing wealth, as the ruler judges.

Pratyak is backwards or the western direction. It will force you to retreat if its natural lord Mars thinks you have violated the dharma. Everyone retreats from Mars because he advances holding terrible weapons. That is why the 5th is said to represent obstacles. The implication is that if the Nakshatra in this position favours you, then you are unstoppable. This Nakshatra, counted from our Moon, makes us inclined to fight or compete.

Naidhana is death. Jupiter is Jīva, which is life, so this Nakshatra position is the highest test. Are we fit to live on this planet Earth? Only Jupiter, the significator for the wise who sit in judgment on us when called to do so, can determine this. To live a long and satisfied life, this 7th Nakshatra position must favour you.

Let us look at the other places considering them as pairs of conflicting energies, as we used to derive the sequence. If we sit in one place, the lord of its opposite is not far away. This is another great truth overlooked by most astrologers.

1 and 9: Janma and Paramamitra. Janma is birth and Paramamitra is the fruit or one who grants us the fulfilment of our desire according to what we deserve. Mercury and Ketu are the lords. They fight as Mercury represents our physical being, which we gain at birth, and all the possessions we acquire, and Ketu is the end of it all, final liberation, where all the possessions are renounced or forcibly removed.

Everything we acquire comes with a contract for its loss. We write wills but beyond that there are the unseen threads of karma. A man says 'this is my land and I will die to defend it'. The mountain and the river scarcely smile. They were enjoying this place long, long before that man came and will soon see his departure.

In particular, the 9th Nakshatra represents peak achievements. That is why, in the 3rd cycle of nine stars, it is called the Abhishekha Nakshatra. It is where we may be anointed (Abhishekha) but we should not forget that the peak is the peak.

2 and 8: Sampat and Mitra. While Vipat is to fly apart, Sampat is to fly together. It is a meeting or encounter. In short, people and all kinds of things can come to us here, some that we want and others that want us for whatever reason. Mitra is the friend who helps us. Sampat is ruled by Venus and Mitra by Saturn. Exactly, as we saw in the previous pair, the

lords appear reversed. We think of Venus as the friend and Saturn as the bringer of karma. Whatever we have desired will come to us one day and someone or something will bring it. By the time it comes, we may well have forgotten asking for it and may not want it.

It is like the English king who became annoyed with the saintly head of the English Church. In a fit he said, 'Who will rid me of this troublesome priest?' So four of his knights went to the Cathedral and killed the priest. Soon the king was faced with rebellion and had to do a great penance to atone for this terrible sin.

It is worth noting that this mechanism of fulfilment of desire is a law of nature and how fast it functions depends on the purity of the mind of the desirer. Most of the people teaching 'get what you want quick' seminars are relying on this without any knowledge of the mechanism or the consequences. They advertise Venus but she always arrives with Saturn.

4 and 6: Kshema and Sādhana. Kshema is to prosper; be at ease or feel secure. It is ruled by the Moon. Sādhana is achieving the goal and is ruled by Rāhu. Rāhu is the power of manipulation or exploitation so in seeking the Moon – mental ease – one almost invariably resorts to Rāhu. Thus, one extracts from the Earth or others and in the process gains what one imagined would yield security – money, property, supplies, etc. but lose one's mental peace due to the sins committed consciously or unconsciously along the way. The Vedic sages had a solution to this. They recognised that even a righteous life involved some unintended harm to small creatures and others. Once a year they would do a serious fast for two weeks to atone for these sins. Thus, they attained peace of mind without the shadow of guilt.

Looking at the whole sequence we now understand how these oppositions function and how we experience them in the stars not associated with the dharma. In the dharma stars, we see the great blessings and challenges we will face. There are no free rides.

The Purpose of Life

What is my life's purpose? This is a common question for astrologers. There are many approaches to answering this question and for each person there is an answer unique to them. The Vedic seers had a very straightforward approach to the general problem. They defined four principal purposes of human life and this concept is to be found in every corner of Vedic Astrology. It allows us to see the tendency of any particular time in life.

The four Ayanas or paths of life are Dharma, Artha, Kāma and Moksha. Dharma is what sustains life. It therefore represents everything we do to sustain our life. This includes our work but is much more. All we do to care for and sustain our family is included. Then, there is the community and the nation so every form of social service and national service is also a part.

Artha is all material possessions and gain. Kāma is our recreation and relationships in the sense of fulfilling our desires. The desire for intercourse is Kāma but having a child to extend one's line is considered Dharma. Moksha is the end of things. Final liberation is the ultimate Moksha but any kind of zero, like death, is a part of it.

The standard astrological chart with 12 signs of the zodiac is divided into four trines for these four Ayanas. The Dharma trine or Trikoṇa dominates because its key point is the Ascendant, which is the most important point in the chart. We have identified this trine in the star lords of the Vimshottari sequence but as we are dealing with a group of nine Grahas rather than 12 signs, there cannot be four groups of three. However, we have identified four groups, the first of which, associated with the pivotal or central lord, we have identified with Dharma. The argument for this is easy. The lords are the same three Grahas as rule the Dharma Trikoṇa in the standard chart of the signs and they stand in a central way in the Vimshottari sequence as they do in the regular chart.

Let us see whether we can associate the other three groups with the other three Ayanas. If we start from the pivot point, Nakshatra 5, as in the chart, then the next group should represent Artha. That is stars 4 and 6: Kshema and Sādhana. This is easy because we can see that these two represent material wealth and the means of acquiring it.

After the Dharma stars 3 and 7, the next group should be Kāma. This is stars 2 and 8: Sampat and Mitra. Again this is quite obvious as, not only is one of the lords Venus, but these stars represent the acquiring of desired objects and those who help us acquire them.

Finally, there is Moksha and the final group. This is stars 1 and 9: Janma and Paramamitra. One of the rulers is Ketu, the Moksha Kāraka, and these stars represent the start and end of life. The other ruler is Mercury who rules the earth element and thus the physical structure. The birth Nakshatra is associated with the first Dashā or period of life, on average about 13 years, which is the key period for the development of our physical bodies.

Until the discovery of antibiotics and other medical advances, child mortality was quite high and surviving this first Dashā was a challenge. This is the period when the physical structure is being built up

and is still very vulnerable. Again at the end of life, the physical structure is disintegrating. Clearly, this competition between building (Mercury) and destroying (Ketu) the physical predominates here.

Not only have we seen that these groups have a clear connection to these Ayanas but we can see that the Dashās show us how the typical or natural purpose of life changes with time. Whatever star our Moon falls in, the big picture is the same, only the flavour changes. That means we can identify phases of life associated with each Dashā or period.

Below is a table of the nine Dashās and the natural modes of life that they oversee with some implications. Imagine each Dashā is about 12-13 years on average. The Lord is the 'natural' ruler counting from the first Nakshatra in the zodiac. If the Moon is elsewhere, then, counting from its Nakshatra, different lords take over as representatives of the natural lords, filling their role but in accordance with their own nature.

Period	Lord	Ayana	Commentary
1	Ke-Me	Moksha	Building up the physical and surviving the dangers of childhood
2	Ve-Sa	Kāma	Puberty and mating, learning what we want to do, first work
3	Su-Ju	Dharma	Main occupation (Sun) and children (Jupiter) Shift from dependence to one's independent life
4	Mo-Ra	Artha	Wealth accumulating and beginning of leadership
5	Ma	Dharma	Ambition and leadership Midlife crisis, focus can shift from family responsibility to personal enjoyment
6	Ra-Mo	Artha	Wealth peaking and final phase of leadership
7	Ju-Su	Dharma	Sharing one's knowledge with the coming generation and, often, passing away hence called the Naidhana or death Nakshatra
8	Ve-Sa	Kāma	Disease and decline (Saturn), frustration or devotion to God (Venus)
9	Me-Ke	Moksha	The collapse of the physical

We can see clearly how the Dashā lords work in pairs (except for Mars) as the Vedic texts often hint. One comes from the creative Agni-Jala/fire-water group; the other comes from the Vāyu-Prithvi-Akāsha/wind-earth-space group. It is like the creative energy and the product combining to make life fruitful.

Broken Flowers

Every Nakshatra has four Padas (quarters) or Navāmshas (one ninth of a sign of the zodiac). These four are also related to the four aims of life as well as the four Kendras and are like four petals of the root Chakra, the seat of our survival as independent entities.

In the zodiac, nine Nakshatras coincide with four signs and this means that three Nakshatras overlap sign boundaries. It is like they are 'broken' by the change of signs and some astrologers call them 'broken flowers'. These three Nakshatras are exactly the Dharma Trikoṇa that we have discussed above. The first, of the Sun (e.g. Krittikā), splits 1 to 3. For example, the first Pada of Krittikā is in Aries and the other three in Taurus. The second, of Mars (e.g. Mṛgashīrṣā), splits 2 to 2 and the third, of Jupiter (e.g. Punarvasu), splits 3 to 1. The splits tell us that these Nakshatras are related to pivotal changes in our life where our integrity as well as our survival is tested. Dharma is, after all, the means of our survival and prosperity.

The first, of the Sun, is about wealth and the regulation of our lives as the Sun represents both wealth and government. The Sun forces us to obey its rules and can punish us for deviations. If this is strong and well connected to us as a person, it can make us very wealthy or powerful.

The second, of Mars, is about obstacles and our efforts to overcome them. If it is strong and links to what represents us, then we can crush any opposition if we chose to fight, which depends on the planets involved. If it is weak, then we can get into fruitless fights.

The third, of Jupiter, is all about what we think of as our Dharma, what sustains our life and our world. Some people work for charities and others for criminal gangs. There are many ideas about what is Dharma.

We can understand these broken flowers more deeply by going to the next level. Each Nakshatra's set of four Padas can be defined as Dharma, Artha, Kāma and Moksha, in that order. In each broken flower, the break occurs between two of these purposes of life. Thus, this causes a focus on those issues. The Sun is about Dharma and Artha since the split is after the first Pada. Both of these are natural topics for the Sun and things can go well if the Sun and this lord, counted from the Moon, is well placed in the Vedic chart. This transition is about a major shift in life. Dharma shifting to Artha is moving from receiving the care, guidance and support of parents to taking up the responsibility of our own family.

Mars is about Artha and Kāma, material wealth and desire since the split is in the middle of the Nakshatra. These areas easily lead to

fights. This Nakshatra is thus the cause of war. The problem is not really about wealth but the energy of desire that wants more, which usually involves taking from somewhere. The money that comes from our work is from Dharma and the Artha we acquire from it is healthy and legitimate. We acquire things because we need them with money that we earned by providing some service. However, desire either leads to taking what is not rightfully ours or, frequently, a feeling of frustration and various kinds of misery due to the lack of what we think we want. Artha shifting to Kama is a time of change when the family responsibilities are passing and we tend to think more about our own enjoyments. We may have a 'midlife crisis' as we move towards retirement.

Jupiter is about Kāma and Moksha since the split is after the third Pada. Moksha can make us go towards wisdom, which is Jupiter's higher energy. Its lower energy is greed and this arises from the energy of desire found here. This star makes us seek what is our dharma or wisdom but whether this takes us up or down depends on the status and placement of the lord. Since Kama is shifting to Moksha, the indulgence or enjoyment, which developed after the last shift, now has to be replaced by the search for truth. This means taking to a form of renunciation or simply dying and moving to another life on another plane before perhaps returning here in another body.

These secrets were given to us by the Grace of the Divine from July 7 to August 15, 2015 in Virginia, USA

Epilog

In this book, some of the ancient wisdom has been presented in a modern format. The sets of mantras range through the various energies and influences of the Vedic planets. We have seen how particular mantras can be identified for any individual. When I first looked up a mantra for someone I was amazed how apt it proved. For someone's Venus, it gave 'Wearing a necklace of seeds (*Akṣamālā*)'. The person said, "I have asked that I be buried with a thousand such necklaces, I love them!" Venus is about what you love.

In this final chapter, there are some wonderful clues to interpreting the extraordinary Vedic system of planetary cycles. I wish that all the readers enjoy and benefit from these gifts of the ancient sages.

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